

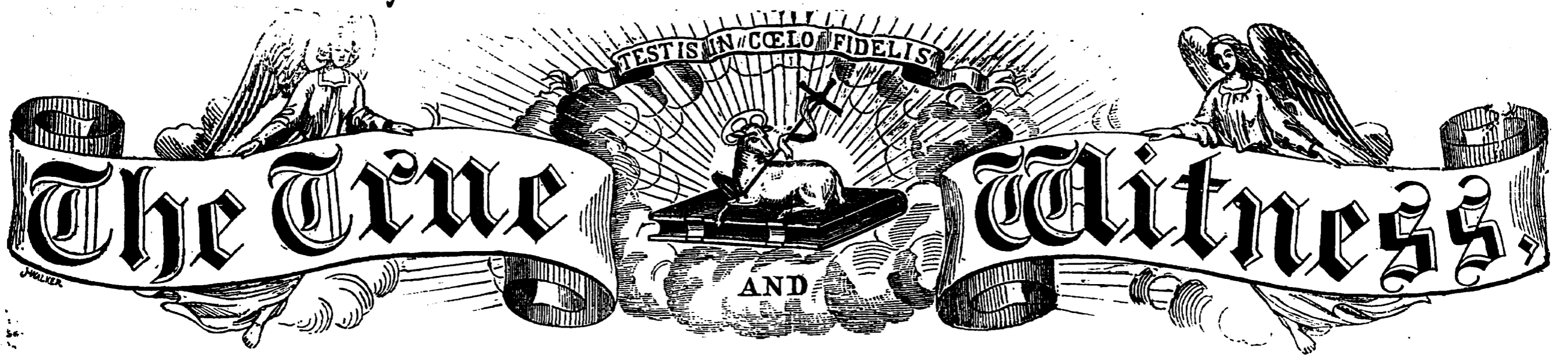
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# CATHOLIC CHRONICLE.

VOL. XXVII.

MONTREAL, FRIDAY, MARCH 16, 1877.

NO. 31.

## CALENDAR—MARCH, 1877.

16th—Precious Blood of Our Lord. St. Julian, Martyr. This Saint was a Cilician, of a senatorial family in Anazarbus, and a minister of the Gospel. In the persecution of Diocletian he fell into the hands of a judge, who, by his brutal behaviour, resembled more a wild beast than a man. For a whole year he suffered every kind of torture. Scourge, fire and the sword, were employed to torment him with the utmost cruelty to shake his constancy to the true Faith but without avail, and the judge had to acknowledge himself conquered by condemning the Saint to death. He caused the martyr to be sewed up in a sack with scorpions, serpents and vipers, and so thrown into the sea.

17th—St. Patrick, Apostle of Ireland. If the virtue of children reflects an honour on parents, much more justly is the name of St. Patrick rendered illustrious by the innumerable lights of sanctity with which the Church of Ireland planted by his labours in the most remote corner of the then known world, shone during many ages; and by the colonies of saints with which she peopled many foreign countries. St. Patrick was born in Britanny in the year 366. In his sixteenth year he was carried into captivity into Ireland. After six years he regained his release. While at home with his parents, God manifested to him by divers visions, that he had elected him to the great work of the conversion of Ireland. After forty years spent in the work of the Lord during which time he converted the whole country so as to render Ireland a most flourishing garden in the Church of God, and a country of saints, he died in the year 464.

18th—Passion Sunday. St. Cyril, Bishop of Jerusalem. Cyril was born at or near, the city of Jerusalem, about the year 235. He succeeded Maximus in the See of Jerusalem about the end of the year 350. St. Cyril passed to a better life, after many persecutions from the Arians, in the seventieth year of his age, in the year 381.

King John granted a charter to Dublin, 1207

19th—St. Joseph, Confessor, Spouse of the Blessed Virgin Mary, and Patron of the Universal Church. The glorious St. Joseph was lineally descended from the greatest kings of the tribe of Juda, and from the most illustrious of the ancient patriarchs; but his true glory consisted in his humility and virtue. God entrusted him with the education of his divine Son, manifested in the flesh. How great was the purity and sanctity of him, who was chosen by God himself to be the guardian of the most spotless Virgin. It is more than probable that St. Joseph died before our Blessed Saviour entered on his mission. But what a death! with Jesus and Mary by his bedside! How little are we surprised that the faithful in every age, have particularly invoked St. Joseph, for the great grace of a happy death, and the spiritual presence of Jesus in that tremendous hour.

20th—St. Gabriel Archangel (Mar. 18). St. Cuthbert, bishop of Lindisfarne. St. Cuthbert was born not very far from Melrose, and in his youth attended his father's sheep in the mountains near the Abbey of Melrose, which had been founded by King Oswald. Edited by the piety and humility of the monks, he sought to be admitted amongst them, and put on the monastic habit whilstkata was about. After many years spent at Melrose, St. Cuthbert was made prior of the larger monastery of Lindisfarne, or *Holy Island*. He was subsequently raised to the episcopal see of Lindisfarne. After several years spent in the practice of piety he sweetly slept in Christ in the year 687.

21st—St. Benedict, Abbot, Patriarch of the Western Monks. St. Benedict, or Bennet, was a native of Nursia, in Umbria, and was born about the year 480. At a very early age he renounced the world and retired into solitude away from the haunts of men. In after years he founded the celebrated Abbey of Mount Cassino. His *monastic Rule* was preferred by St. Gregory to all other Rules, and is generally followed by the monks in the Western Church. After receiving the holy sacraments, he calmly expired on the 21st March, probably in the year 543. First newspaper published in Dublin, 1685.

22nd—Peria. St. Basil of Ancyra, Priest and Martyr. When Julian the Apostate re-established idolatry, Basil ran through the whole city exhorting the Christians to continue steadfast and not pollute themselves with the profane sacrifices of the heathens. For this he was arrested and stretched upon the rack. When Julian arrived at Ancyra, to prepare for his Persian expedition, Basil was presented before him. The crafty emperor seemed to treat him with compassion, and wished to convince him that Christ was still among the dead. The saint reproached him for his apostacy, whereupon the emperor ordered that his skin should be torn off him in seven different places every day until he had known left. His constancy enraged his tormentors and his sides were pierced with red hot spikes under which the martyr expired, on the 29th June, in 362. George Washington, born, 1732. The Recollets arrive in Canada, 1615.

## TO CORRESPONDENTS.

In consequence of the lecture which we publish in our leading columns, we are forced to hold over several communications, reviews, &c., &c., for next week.

## THE MISSION.

We will give all particulars about the Mission next week.

## CITY AGENTS.

Messrs. Battle Bros. and Shell, News Agents, Bluary st., W. P. McNally and Michael Murphy.

## THE CATHOLICS OF CANADA AND THE POPE.

As the time for the departure of the pilgrimage approaches the preparations are being pushed forward to make it a success. The casket which is to contain the donations from the Catholics of Canada, has been finished. It is a beautiful work of art. Different kinds of Canadian woods have been used in its construction. It is mounted on silver legs and a beautiful picture of *La Barque de St. Pierre*, stand out in relief upon one side. Father Dowd, will we believe present the Casket and the contents to the Pope.

## ST. PATRICK'S DAY.

In another column we publish the route which has been decided to take by the delegates of the various Irish societies upon St. Patrick's Day. In the evening there is to be a concert in the Mechanics' Hall, by the St. Patrick's Society, and the day will thus be fittingly celebrated from morn till night. It is not necessary for us to exhort our countrymen to preserve decorum throughout this anniversary. O'Connell used to say that the man who was guilty of a crime strengthened the enemy, and the force of this precept is as strong here in Montreal in 1877 as it was in Dublin in 1843. Whether it be prudent or not to march in processional array once a year we shall not now discuss—the day is upon us, and it behoves us all to take our place in line, and swell the multitude. It is no time to falter when action has been decided upon, and if there are Irishmen in Montreal who do not approve of this annual parade, yet, the question is an open one, still next Saturday should see all lovers of the old land at their post.

## PICTURES IN GERMANY.

M. Gehlsen, a German journalist, conductor of a paper he called the *Clock*, was exiled by Bismarck for sounding his organ too unpleasantly. He went to Swiss territory, where he revived it as the *Clock in Exile*. He happens to be one of the most powerful writers on the European Press. The *Liberte*, to find anything comparable to his writings, goes back to the satires of Juvenal and the brightest pages of Tacitus. Louis Vuillot is the only contemporary rival. We have pleasure, therefore in giving a couple of M. Gehlsen's pictures of Germany:—

“Political servitude, social misery, and moral degradation—holy trinity, thy name is Bismarck! Oh, German people! The rights of the weak have been bartered in the public market by the representatives as they might traffic in horses; the rights are saved, but to the profit of the strong. Come out from darkness and confusion, rise above the swamps of corruption, shake off the chains of political servitude. Here is a portrait of Prussianised Germany:—Political indifference, a system of espionage and denunciation in all its ramifications, fabulous luxury, basest flattery, adulation of the rich and fashionable; narrowness in the relations, fetishism, distrust. Servile fear, consciences dull and debased, the dignity of the citizens a toy in the hands of despotism. These are the particularities that thou hast appropriated to thyself, poor people, as the result of long acquiescence in thy own wrongs. In lieu of bread they have given them a stone; thou hast forgotten thy liberties in the sound of empty phrases about thy grandeur.” *The Liberte* comments:—“Who will fail to discover in this image the pagan society when the people groaned under the heels of the Cæsars? It is perfectly true that he who would be divorced from God becomes the slave of man. To be proud and haughty before the church, but grovelling before Bismarck, is the highest *role* of the whole Liberal pack.”

## THE IRISH ADDRESS TO AMERICA.

U. S. Grant did not attempt to conciliate the Irish element in America during his term of office. He invariably treated the Irish with haughty reserve, now and again, breaking out into positive evidences of dislike. The rejection of the congratulatory address sent out by the Irish people, to the United States was the last offence that Mr. Grant committed against the Irish people, and he has altogether left behind him a record which is not likely to evoke pens in his praise. However the address is not to be rejected after all. Messrs Power and Parnell are not to have their labours in vain. Just before the House of Representatives closed the address was accepted “with profound gratitude and grateful recognition.” We believe if the address had been accepted by the President it would be hung up in the White House—now however that it has been accepted

by the House of Representatives—it will be hung up in the Capitol. Know-nothingism and all kindred societies receive a haughty rebuke by this act of the House of Representatives, and the recognition of Ireland as a “Nation” is a decided triumph for our diplomatic strategists. The occurrence scores another triumph to our account, and as big events are built up from small undertakings—as polyps build submarine mountains, so shall we by degrees progress in building up the structure of the future of the old land.

## SPANISH AMNESTY.

Spain follows France in her noble resolve to amnesty her political offenders. This is another example for the British Government to follow in the matter of amnesty to the Irish State prisoners. The *Official Gazette*, of Madrid, says a recent telegram, publishes a royal decree granting amnesty to Carlist refugees abroad, and authorising them to return to Spain. The decree adds that none will be prosecuted except such as have been guilty of offences against the common law.

## CUBA.

The news from Cuba continues favourable to the insurgents. The Spanish troops are demoralized; the climate is continuing to work havoc in their ranks, and it is rumoured that the commander-in-chief is depressed and disheartened. The climate and the natural difficulties of the country are the allies of the insurgent forces. They cannot be followed into their retreats, and they hold their own with persistent and resolute command. When the Carlist war was over we were promised an immediate termination of the Cuban insurrection, but we find we have not yet even approached the beginning of the end.

## THE NEW ENGLISH CARDINAL.

Archbishop Howard was to be elevated to the Sacred College this month. Mgr. Howard was born on the 13th of Feb. 1829. He is a cousin to the present Duke of York. In early life Mgr. Howard became an officer in the 2nd Life Guards, but he left the army in 1853 and was ordained by Cardinal Patrizi in 1855. He has been much in the East, lived for a considerable time in Rome. He is a good linguist speaking fluently French, Italian, Russian, Arabic, and kindred languages. In all there are to be eleven new Cardinals created and this will still leave a vacancy of five in the Sacred College.

## THE IRISH ASSIZES—FREEDOM FROM CRIME.

Six or seven years ago—when it was thought needful in the interests of the Government to coerce Ireland—the country was excited and goaded by local satraps, and threatening letters, written by the enemies of the people, were scattered broadcast by every post. When the Curfew laws were passed, the carrion birds were satisfied, and the ghoul of the Castle press ceased to yell. Then a dead calm followed, the peasantry being permitted to pursue their normal inclinations for a quiet, peaceful life. Let anyone look back at the calendars for the past five years. They are almost a clean record. The greatest crime committed during that time was the police assault on offending women and children innocently enjoying themselves in the Phoenix Park. So far as the judges have gone through the present Assizes in Ireland, the congratulations on the absence of crime amongst the people are general.

## AMNESTY.

From Paris we learn that pardon or commutations of sentence have been granted to 224 Communist convicts. This clemency does the French Government honour. Bad—nay vile—as the Communists were, still the masses were misled by the accomplished ruffianism of the few. Most of the leaders of the Commune have already atoned for their crimes, and the butts at Satary were the just decrees of offended and outraged society. But many of the Communists were themselves the victims of deceit, and this release from im-

prisonment is only a generous act of the French Government. America set a noble example to the world. France—always chivalrous—is graciously pardoning more heinous crimes, and England might well cry “enough” to the few political prisoners who are still in the keeping of the gaoler. Clemency is a royal virtue, and it would, we are sure, be loyally received by her Majesty's subjects at home and abroad.

## AN ANOMALY.

There is one feature in the recent Presidential election which bears an analogy to the late general elections in Great Britain and Ireland, which took place in Jan. and Feb. '73. In the American elections, it is generally admitted that over the country at large, Tilden had a considerable majority. The estimates as to numbers are various, but all accounts agree in giving him a larger collective vote, than that given to Hayes. It is somewhat remarkable that a similar occurrence took place at the Imperial elections in Great Britain and Ireland. Over the country it was estimated that the Liberals had 180,000 more votes than the Conservatives, yet the Conservatives had a good working majority returned. The cause of this anomaly was that the Liberal constituencies gave in many cases, overwhelming returns in favour of their candidates, while the Conservative majority was always narrow. The anomaly however remained, and how to find a remedy for it must seriously engage the attention of Statesmen, both in the United States and in Great Britain.

## THE O'CONNELL MONUMENT.

Many years ago the Irish people subscribed a considerable sum of money for a monument to O'Connell. Mr. Foley was entrusted with its execution. The chisel which produced the best of the groups which surround the Albert memorial in Hyde Park, and under whose touch the graceful outlines of Burke, Goldsmith, and Grattan were produced, would, it was hoped, mould the great form of the Liberator. But Mr. Foley died in 1874. The O'Connell Committee had advanced £2,000, while Mr. Foley's estimate was £12,500. The work was not finished, lawsuits between the Committee and Mr. Foley's executors ensued, the Committee was relieved from any responsibility to complete the work, the executors refunded the £2,000, and so the whole business stands as it was ten years ago. New engagements are spoken about, but it is likely that many more years will pass away before the statue of O'Connell graces the foot of Sackville street.

## HOME RULE VICTORY IN ENGLAND.

The Home Rule Confederation of Great Britain has once more done good service in the cause. We learn by our exchanges, that Halifax, in Yorkshire, has been fought and won, and that the successful candidate pledged himself to support Mr. Butt's motion in the House of Commons. The Irish voters stood between Liberals and Conservatives, and cried “a plague on both their houses.” This is good news. It proves the power of the Irish in England. Surrounded by political duplicity they no longer accept the vague declaration of candidates who pledge themselves in unmeaning generalities to betray the Irish race. Deeds not words, are now looked for, and we heartily congratulate our countrymen in Halifax upon their triumph. There is another contest to be fought at Newcastle-under-Lyne, in Staffordshire, and we are sanguine that it will result in victory, too.

## HOME RULE FOR SCOTLAND.

For some time past there have been indications of a Home Rule agitation being commenced by Scotchmen and for Scotland. Our canny friends North of the Tweed are commencing to find out that their interests are being neglected in the House of Commons; that in fact the Imperial Parliament has not the time to legislate for their requirements. Sir George Campbell, M.P. for Kircaldy, is a strong advocate of some measure of self-government being granted to Scotland, and we notice that his views are becoming contagious. A

few days ago, Sir George Campbell said that “these three countries (meaning England, Scotland, and Ireland) will never be well governed except under a federal system.” He views too “with alarm the centralising policy of the Government.” All this indicates the growth of public opinion, and is but the herald of progress. Whether Scotchmen do or do not desire Home Rule, it is their affair. If they do not desire it, then it would be unjust for outsiders to agitate the question—if they do desire it, they should get it. The will of the people should be the law of the land.

## THE EASTERN QUESTION.

Despatches say that the Eastern Question looks as if it was about to be settled at last. Servia is disarming, while Turkey has withdrawn her troops from nearly all the posts taken by her troops during the war. Rumours of Turkish atrocities in Bosnia, however, continue to agitate the public mind, and the Christian population in Armenia, are, it is said, being subjected to ill-doing. The latest despatches say that murders are still frequent, and that anarchy is still the guiding spirit of the times. Withal the prospects of peace are said to be improving. But we hear at the same time that by the middle of this month “Russia will have 1,000,000 of men under arms on the 16th of March,” and that immense armaments was being going on in the interior of the country for some time. It is, however, quite clear that while the chances of peace have improved, yet peace is by no means assumed. The Turkish Government has not yet shown itself capable of grasping the internal difficulties which are consuming it, and Russia stands prepared to take advantage of the inability of the Turkish Government to secure the safety of its Christian subjects.

## MR BIGGAR, M. P., AND MR. PARNELL, M. P.

There is trouble in the lobbies of the British House of Commons. Liberals and Conservatives are in arms against the Home Rulers. It has all come about in a very simple way. Ireland sent a *majority* of its M. P's to England to ask for Home Rule, and it was refused. Ireland sent a *majority* to ask for a land bill, and it, too, was refused. Ireland sent a *majority* to ask for a denominational education, and that also was refused. Ireland sent a *majority* to ask for a grant to the fisheries, and again a refusal. It is Ireland upon one side and England upon the other. At last two terrible Irish M. P's.—Biggar and Parnell—determined to try if they cannot refuse something that the *majority* of Englishmen want, and so they set to work and are *blocking all business in the House by opposing everything* introduced by the Government. More power to them, say we. Pay them back measure for measure, gentlemen, there is ample scope within the Constitution to help you in your labours. When Englishmen pay no heed to your demands, as constitutionally expressed through the majority of your nation, then pay little heed to theirs, and make them realize how hard it is for the constitutionally expressed opinion of the majority to be set at defiance.

## EMANCIPATION IN BRAZIL.

Slavery is being fast abolished all over the world. The Catholic Church has routed it out wherever it had the power to do so. We learn from a Contemporary that:—

“Through the rational process of gradual emancipation, slavery is diminishing every year in the empire of Brazil. By the special law of 1871 bearing on the subject, all the children of negroes are born free. In the province of San Paulo the number of slaves, in three years, declined from 147,746 to less than 130,000. In 111 of the 151 parishes of that province, 13,176 children of slaves, happier than their parents, were born to the “noble heritage of freedom.” In the province of Pernambuco the number of slaves has been reduced from 106,201 to 100,000, and 12,312 slave children were born into freedom. About the same ratio of decrease is visible in other provinces throughout the entire Empire. This was substantially the process by which the distinguished Irish-American patriot, Hon. George Bryan, of Pennsylvania, proposed, ninety years ago, to relieve that State from the blight of negro slavery, which proposition he put into shape, and succeeded in having enacted, under the title of an Act for the Gradual Abolition of Slavery. He thus wiped out the slave system in Pennsylvania, and left the record of his practical conservative philanthropy as the noblest monument in his memory.”

(From the Catholic World)

HEREMORE-BRANDON;

OR,  
THE FORTUNES OF A NEWSBOY.

CHAPTER III.

And now I am sure you are satisfied that Dick was on the right road, acting religion as fast as he learned it; trying to be all he knew—to live a truthful, generous, self-respecting life. He had little belief, you know, and if he followed that crowd that I told you of often than before, and heard much that enabled him to take whole books into his "inner consciousness" which would otherwise have been a dead letter to him, he was not one to make a flourish of trumpets about it, or to dream of complaining that the world would not stand still until he got up to it. He had but one intimate friend, it is true; but he was a friend you and I might be glad to win; a friend who never argued or lectured, but only quietly built his life on the only true foundation—the true faith—and then left it to show for itself. So, simply trusting in whatever was good, yet so fierce against whatever was evil, scornful of every thing wrong and weak, practising as well as believing, you may be sure Carl Stoff's would never have held out his honest hand to Dick, if Dick were not worthy of it. And this, makes me think great things of my hero, of whom scarcely anybody thought at all. He had his place at Ames & Harden's store, and he had his talks, too, now with one person, now with another, and perhaps thought of things he heard. He was only a boy yet, and had his follies, without doubt, fancying at times that there was something in him, if circumstances would only draw it out, which would prove him a great deal worthier of high places than those now occupying them. I am not sure but that, if he had had a country-home he might sometimes have lain down under the trees, and while watching in a dreamy way the clouds sailing down to the west, and the vigilant stars coming out to guard the earth in the sun's absence and listening to the wind among the trees, the twittering of some wakeful bird, or the rustling of some grand old river, he might have had yearnings no one could explain, and not have felt the sky too far to climb or the river too deep to fathom; for Dick's was only a boy's heart, that had still to learn that we cannot go from the Broadway pavement to Trinity spire in one step. Even in his city home, if home it could be called, it may be that, just after he had been to church with Carl, he had glowed with the thought that he—*even he*—might some day be a Loyola or a Francis Xavier, for "the thoughts of youth are long, long thoughts."

But as yet his life consciously held but one romance—one dream of earth. There were few to care for him; but there was a little girl once who had made Christmas memorable to him, and Dick had not forgotten her. She had grown a beautiful young lady now, in Dick's eyes, though to all others she was merely a thin, dark school-girl. They still lived in the handsome house on Fourteenth street, and Carl Stoff's and his band played for many a dance there, although I am sorry to say that, even after a New Year's party Dick had to be sent more than once to Mr. Brandon's office with a little bill due to Ames & Harden, mostly for school-books, novels, and gilt annuals. But then that was no fault of Mary's, you know.

Mr. Brandon was not a pleasant man to go to with a bill, or for much of any thing in the money line. "The duce take it, my dear!" he often said to his wife. "Are you bent on ruining me?" "Don't be silly, Charley, love," the dauntless little woman would say, not in the least disturbed by the angry voice and black brow that were so terrible to Dick. "For people of our position, we live very shabbily."

"Hang our position! I tell you, madam, we are going the road to beggary; we are, indeed."  
"O Charles! do be quiet," was her ready answer. "I am so sick of that sort of stuff!"  
"Then besick off!" this dreadful man would exclaim: "for I'll tell it to you every hour, until it gets through your silly head. Money! money! money. I never hear anything else in this house. I've sold myself for it body and soul, and much good it has done me! I'll not give you a penny, madam; not a penny."

But that was all talk; for, of course, he had to give his wife, who was a nice little body, very sweet and good-tempered, but rather fond of the good things of this world, whatever she had set her heart upon having.

"If papa should be right"—Mary would sometimes urge.  
"Nonsense! they all say the same thing; why shouldn't they? If I didn't spend your father's money in making things pleasant at home, he'd be spending it on clubs, or whatever it is which uses up their money when they have the spending of it all to themselves. You'll have a husband, likely enough, one of these days, who'll scold for every pocket-handkerchief you buy; but you won't mind it. They must scold about something, you know, dear."

"O mamma! I'd never live a day—if—"At which sentence, never completed, Mrs. Brandon would laugh, and the subject would be dropped for the present, but, of course, after such scenes, Mr. Brandon wouldn't be very amiable to a boy like Dick with a bill in his hand. But Dick to him, was a mere machine, belonging to a store over the way, and as such he treated him, with as little malice in his hard words as if he were swearing at a table or chair. To Dick Mr. Brandon was Mary's father, and that meant a great deal; Dick could never talk openly to him, nor stand in his presence quite as he did in the presence of other men.

For though Dick had never been outside the city limits, and had never seen a hill, nor a field of corn. But there was a good time coming.

"Dick," said Carl Stoff's, that true and faithful friend—"Dick, would you like to go to the country?"

"Would I like to go to the country?" he repeated finding no words of his own to say, so great was his bewilderment at such a question—"Would I like to go to the country?"

"Any time you're ready," said the German seating himself. "Take your time to answer my lad."  
"What would I do in the country? I was never there in my life!"

"And you don't look more pleased than though I'd asked you to go to—to—the end of the world!"

"I have often wished to see the country," returned Dick, in a tone in which he might wish to see China if he had nothing else to do; "but I don't see my way to doing so at present."

"I do believe, Dick, that you have lined the walls with gold pieces, you are so miserly of your time, and so stuck to this old place. Come, now, we shall take you to the country, my wife and I. Now, to think there should be one on earth who never saw the green field and the woods! It is to me a very odd thing! you are the blind man who never saw the sun, and does not think the sun worth seeing."

"Oh! no, indeed; not so bad as that; but—"  
"Then you shall go. My sister has a house, with room for many, and we have taken half, keeping one room for you. Come and spend your week with us."

"But, Mr. Stoff's, I intended during that week to read so much—to take long walks about the city—and Mrs. Stoff's—"

"My wife sent me; I would not of myself have such a blind man with me, to read, to study, to walk; how can you in the city now? You will be wild when you have been once with

us. You will go to-day with me—I will be waiting for you at my place at five. Will you come?"

"Indeed—"  
"You will come." And, in truth, Mr. Stoff's had previously said so much about that wonderful land in which he was now living that Dick could not resist his last appeal, and afraid and shy as he well might be, having never spent twenty-four hours in a home circle in his life, he gave his promise to be at the appointed place of meeting in good time for the train.

But when the magnetism of his friend's presence was taken from him, Dick's heart grew heavy in his breast. If it had been to go to another city, or on a matter of business, Dick's excitement would have been delightful; but "the country," of which he knew nothing, and of which he had such strange fancies, picked up he could not tell where, that was another thing. City boys always laughed at country people when they came to the city—they had such queer ways—and yet—and yet—he felt strange and shy about going among them. Perhaps he felt that the table would be turned on him there, and that his ways would be as queer in their eyes as theirs would have been in his; perhaps he felt the full force of the homely old saying that "a cock can crow best in his own farm-yard."

But, as the day wore on, Dick's spirits rose; he thought of all the stories he had read of fresh country life; a poem or two of cows and brooks came vaguely among his thoughts, and by the time he reached his little room, and began to pack his not abundant wardrobe, he was eager for the first glance at "the country."

"Then may the Lord's blessing go with you," said his kind but very slovenly landlady. "I hope you'll come back as brown as a berry, sir. I was two years in the country, and though I won't say I'd like it for always, yet my heart do yet be wishing for a sight of the flowers and the fields. You'll mind the fruit, sir, and the dew's o' night; there does be great dew fallin', and a deal of ague, I'm told. Good bye to you." And Dick said "good bye" to her with something like emotion; for it was his first "good-bye" to any one, and the woman had been good to him, and if her hair was in a blouse, and her garments ill-made and not clean, Dick was not startled, for he had never seen them otherwise.

Then he walked on to meet Mr. Stoff's, and found he was nearly an hour before the time. It seemed as if the moment of departure would never come! but it did, at last, and in a sort of dream, the dusty city youth was whirled by cottages, nestling among proud, projecting tress, past the green hills, and through fields "all rich with ripening grain," until the panting train pulled up between a pile of stones and a little yellow station-house, with a narrow platform running beside it.

Now, then, here we are!" said the German, and took up his bundles and basket; for who ever saw a Carl Stoff's in the cars that had not a bundle and basket, and a quantity of household furniture besides; this last Dick took in charge, and so laden the two made their way out of the cars. Around the little yellow station-house dodged two splendid bays with silver harness, that being rapidly driven around the corner close to the narrow platform, and went out into the dusty road; for sidewalks there were none. Soon the sound of carriage wheels made them turn aside, and Dick stumbled, as he walked for the first time on the soft green grass.

When you take a mountain lassie to Rome and show her St. Peter's, she is not enthusiastic; indeed, she is terribly disappointed. She expected something so much greater than her mountains, so much brighter than her green valleys. If Dick was disappointed when he put his foot on nature's velvet carpet and found it only caused him to stumble, I cannot say. I think he felt surprised that a brook beside the way and far blue hills before him wrought no emotion within him. Fortunately Carl asked no raptures.

"That was the Brandon's turnout," he said in a prosaic way, as Dick recovered his footing, and returned to the road.

"Is that so?" asked Dick. "Do they live here?"

"Yes," said Carl, "and a fine place it is too; but I think the man's going too fast."

Then Dick was thoughtful for a minute or two, pitying the daughter, if it were so; but it is hard to think that a man's family are near to want when his stylish carriage has just turned you out of the road, and the pit soot seemed misplaced.

The walk seemed long to Dick; he did, indeed, enjoy the cool breeze, fresher and purer than any he had ever felt before; but he had his own baggage and Carl's certain-roads besides, and he was used to pavements. They had already passed many fine houses, with lawns and carriage-ways, shaded by great trees in front of them, and now and again a little house, with flowers and clustering vines, and groups on the porches; but Carl's steps lingered at none. At last they turned out of the dusty road into a shaded lane, a veritable lane, as new to Dick as the Paris Boulevards would be to Mrs. Partington; two or three more cottages, smaller and not so much garden-room, and then Carl said:

"Eh! but I'm glad to get home! Come here, Will Come, boys!"

The last call seemed to fill the lane with children. They might have come down from the trees, or up from the earth, for all Dick could tell; but at the sound of Carl's voice the place was alive—big boys and little boys, great girls and little girls, all round and fat, brown-eyed and yellow-haired, with all manner of greetings, gathered around the travelers, eagerly drew their baggage from their hands, and with baskets, bags, bundles, and curtain rods, made a grand triumphal procession before them, shouting, laughing, pushing against each other, the big ones stumbling over the little ones, and yet nobody hurt.

A few steps more and a rustic gate was opened and some one came and stood under the archway of evergreen branches, intertwined with some drooping vines. She was facing the West, looking down the lane, shading her eyes with her hand, although the sun was almost down. Just for a moment she stood in the bright sunlight glow, under the green archway, shading her brown eyes from the light, looking down the shadowy lane; and, as she so stood, she seemed a very fair and graceful girl indeed. An instant more and the children in the importance of their mission as baggage carriers, pushed past her, and she retreated with them towards the house.

"Come, Rose! Here we are!" called Carl to her. And she turned and met them as they reached the gate.

"You are welcome," she said to Dick when he was introduced at the gate.

"You are welcome," said Mrs. Stoff's, coming towards them from the porch.

"You are welcome," repeated Mrs. Alaine, at the door. And Dick had not a word of answer to anyone or them.

They were to him as grand as princesses and as gracious as queens, as they came forth to receive him and bid him welcome to their little cottage; and Dick was not used to courts or to queens and princesses, so he could only bow and shake the hands so cordially extended to him.

I am afraid my hero was not at all happy for the first few minutes that he sat on the stoop between Mrs. Stoff's and Mrs. Alaine, not knowing what answer to make to even their simplest remark, and that he was much relieved when they joined their voices to the hubbub the children were making around Carl. Such shyness as Dick's is very painful to the spectator, as well as to the embarrassed one; but, then, there's this to be said about it, when

it is once entirely conquered it never can come back again, and I fancy there are some very nice people in the world, now very self-possessed and perfectly well-bred, who would give much to feel again the awkwardness and embarrassment which, once upon a time, caused them such keen annoyance. The women plied Dick, but liked him none the less for the color that would come into his face and the hesitation of his replies; but their feeling for the stranger was greater than any pleasure to themselves, and so it was not long before they went into the house with the declared intention of "getting tea."

But going into the house was not going away altogether, for the room which served for parlor, library, sitting-room, dining-room, and all, had a low window opening on the stoop, and Carl and Dick could see them well, and speak, if they chose, without raising their voices, as they went back and forth from the table to the closet, and from the closet to the table, not to mention innumerable visits to Carl's basket, which seemed a pantry in itself. The children ran in and out, and one jolly little one, called Trot, who was as round as a dumpling, and was too young to be shy for very long, informed Dick she was glad he had come, for they were to have sweet cakes for tea. Occasionally Rose would come and stand at the window and say something to tease "Uncle Carl," who was not slow to "give her as good as he got." Thus gradually Dick became more at ease, and began to distinguish a difference in the tones of the children's voices, and to take note of the strange Sunday like stillness which, except for the merry voices in the house, was complete, and, to him, wonderful.

I think a tea-table is one of the nicest sights in the world. If there is a grain of poetry in a woman, and I believe that there is no woman without a grain of poetry in her, it will surely, mark my words, however rough and prosaic she may be, come out about tea time. That was a very pretty tea-table at which Dick took his place that evening; there was no silver nor china, and there was, perhaps, too great an abundance of good things; but it startled Dick, and I contend that it was nice and pretty, if only for the reason that it had a clean table-cloth, a bunch of flowers, and every dish in its proper place. Mrs. Alaine, who was only a feminine edition of her brother Carl, sat at the head of the table, in a clean calico dress, with a white collar and a blue ribbon. She had a child on each side of her, whose glee, at the prospect of sweet-cakes and peaches (out of Carl's basket) after they had eaten their bread and butter, she tried to moderate with a smiling, "Rush, children! What will Mr. Heremore think of you?" Mrs. Stoff's, who had also a round, fat face; and was dressed in a clean calico, with white collar and a knot of pink ribbons, Dick had seen many times before, and dearly loved the good humor that bubbled all over her face whenever she spoke. She also had a child on each side of her, whose audible whispers about the good things coming she answered and mysteriously increased by promises of the same again another day. But opposite Dick was a face that was not round nor especially good-humored; for the children under charge of Rosa were the least respectable of the whole flock, and they tried her slender stock of patience sorely; especially as she said afterwards to her mother, with many blushes and half crying at the recollection, "as they would say such things right before the strange gentleman!" Rose had a pretty blue muslin with a tiny bit of lace around the neck, for her raiment, and there was a something red, green, brown, blue, pink, or yellow, that fluttered here and there before Dick's eyes whenever she moved to help the children, or turned her young face, with its fitting colors, towards him. But whether it were a ribbon, or a bluish, or the hue of her hair, or an aureole around her head, and whether it was no color at all, or all colors together, or a rainbow out of the clouds, I do not think Dick had, for one moment, a definite idea—at least, while it was sitting before his eyes.

After tea, Carl took out his pipe, and settled into his big chair on the porch; and the children, having got somewhat over their awe of the stranger, volunteered to take him down the lane and show him where there had been a robin's nest last spring, an expedition, however, that was vetoed by Carl on the ground that you couldn't see even a robin's nest in the dark. Then Rose came out to tease Uncle Carl again; but, forgetting her purpose, stood where the light from within seemed to set her in glory, like the angels in pictures; and by and by it came about, no one knew how, that her shrine was vacant, and she, a very nice little girl with her hands in her pockets—very impracticable pockets they were—in her muslin apron, was telling Dick, with the children as prompters and commentators, the full particulars of the finding of the robin's nest, and what work she had to keep the children from bringing sorrow and dismay to the hearts of the parent robins by stealing away their little ones. Then, as the moon rose, there was no reason why the children should not take Dick down the lane to show to him the tree where the nest had been; and then it was useful that he should know just how far it was from Sister Rose's window, and yet how quickly, on hearing the shouts of rejoicing she had come to Mrs. Robin's assistance. Then it was so funny to see a man who had never climbed a tree, that it was useful two or three should go up one to show how it is done. Then, too, there were lightning bugs by the million around them, and as Dick had never seen anything like them, unless it was fire crackers on Fourth of July night, they had to catch several for his investigation. When Rose told how those little things are really the people of the forest, who are so timid they do not dare to come out in the daytime, but do all their praying by night and have always been good friends to children, showing them their way home when lost, and driving away the ghosts that would frighten the wanderers, then the children open their hands and let them fly away, promising never to make prisoners of them again.

And so, though Dick still felt strange and shy, it was not in such an unpleasant way as when he sat on the porch trying to answer when he sat on the porch trying to answer Mrs. Alaine and Mrs. Stoff's when they spoke to him. When, at last, he closed his eyes that night, he was half-ready to admit that "the country" might almost be the enchanted land some people had made it out to be.

NOTES ON IRISH HISTORY.

There exist many authentic records which enable historians to arrive at a just conclusion in regard to the origin of the Irish people. Ireland was known to the ancients long before her sister island had found a place in the history of the world. All writers seem to agree in the fact that it was colonized by Phœnician many centuries before the Christian era. The manners and customs, the language and religion of the early Irish bear unmistakable evidence to the truth of this opinion. If we compare their language with that of Carthage, which came direct from the Phœnician, a marked similarity is at once detected. Moreover, testimony is in favour of the opinion that the Irish race sprang from a Phœnician colony is supported by traditions from Greece and Rome, Spain and Portugal. The Phœnicians were a Sphynxian tribe, descended from Magog, the son of Japhet, the son of Noah. They dwelt upon the banks of the Red Sea, but afterwards migrated to Phœnicia, whence they derived their name. From here they spread along the coast of Africa, until they arrived in Spain. Spanish writers tell us that the name Hibernia is derived from Iber, the chief of the adventurers who, setting out from Spain to discover new and unexplored regions, arrived in Ireland about the year 500 B.C.,

though some writers suppose this colonisation to have taken place at a much earlier date. As a proof of the reality of this immigration, it is affirmed that the Irish language has been found to bear a great resemblance to that which is spoken in Biscay. The religion professed in some parts of Ireland was of a polytheistic nature. Strabo tells us that they paid homage to Proserpine and Ceres, though it does not appear that the inhabitants long indulged in these gross forms of idolatry, and they shortly rose to the highest and purest of the many shades of heathenism in the worship of the sun. Leaving aside the testimony of St. Patrick in this matter, Cesar tells us in the Gallic War that their priests, who were called Magi, and were the instructors and judges of the people, believed in the immortality of the soul. This sun-worship, however, at length degenerated into fire-worship; and the round towers in Ireland, which have excited so much speculation and given rise to the most profound antiquarian researches, were, it is said, temples intended to preserve the sacred fire and where the sun was adored. Diodorus Siculus says that the Irish were held as more especially the priests of Apollo; that the citizens were chiefly harpers who, striking their harps in the temple, sang sacred hymns to the god. Whether the round towers date from pre-historic times, as some suppose, or from the days when, early in the fifth century of the Christian era, the light of the gospel was spread throughout the land, we are enabled to gather from the art and skill displayed in their construction what kind of civilisation prevailed in the country. Not till ages after Christianity was introduced into Ireland do we find in England any monuments built of stone, though Britain was once a Roman province, and the art of masonry was practised almost exclusively by the citizens of Greece and Rome. The Irish had their arts and science and philosophy, and had arrived at a high state of cultivation, while the Briton painted his body with wood, supported himself on the chance products of the chase, and passed his life in a low wicker hut, surrounded by forest and swamp.

It was not long after the death of our Lord that the Gospel found its way into Ireland. Though the people were not gathered into the true fold until the arrival of St. Patrick, Eusebius tells us that some of the Apostles visited the British Isles; and we learn from another source that St. James the son of Zebedee extended his travels hither. Tertullian tells how in the first century the British Isles were subject to Christianity, and it is known beyond a doubt that there were Irish saints prior to either Palladius or St. Patrick. The latter saint, on his arrival in the island, found hewn out in the cave of a rock an altar with four glass chalices, one at each corner, destined for purposes of religion; showing that though the people might still have been accustomed to the heathen fire worship and the adoration of Apollo, in parts of the island a knowledge existed of the true faith. The first great event, however, in the ecclesiastical history of the Irish people is the landing of their great patron saint, who rescued them from the realms of darkness and made them adore the true God Whom they were never to forsake. It was on Easter Sunday in the year 432 that, as the King of all Ireland was seated in state, surrounded by his councillors, his priests, and his minstrels, St. Patrick appeared upon the scene, holding aloft the Cross of Christ, and delivered the good tidings. The reception he met with was very different from that which awaited all other apostles of nations on their mission to pagan peoples. Those he confronted did not rise up to threaten instant death. They listened in silence to the words of the man of God, and when he had concluded his discourse they argued and disputed with him, and at length arose the arch-minstrel, the first in authority after the King, saying "Hear me, O high King and chieftains of the land! I now declare that this man who comes to us speaks from God—that he brings a message from God. I bow before Patrick's God. He is the true God, and as long as I live this harp of mine shall never sound again save to the praises of Christianity and its God." Then the King and warriors and chieftains and minstrels and people gave in their adhesion, and the faith quickly spread throughout the land. Patrick converted Kings and princes, the rich and the poor, and after establishing monasteries of monks and nuns from the coast of Antrim to Cape Clear, and from Dublin Bay to the isles of Aran, he was gathered to his fathers at the age of seventy-eight.

The grain of mustard-seed had taken root, and we find monasteries filled with men and women springing up in every direction, and drawing down a blessing upon the country. During his own lifetime the number of monks and nuns was so great that St. Patrick found himself unable to count the sons and daughters of chieftains alone who at his bidding had forsaken the world for the cloister. S. Bridget, the contemporary of S. Patrick, erected at Kildare the first monastery for women, and many are the convents which trace their origin to the Abbess of Kildare. Wherever the Irish monks have set foot from Cologne to Seville, churches have been raised in honour of S. Bridget; and wherever in our time emigration carries the Irish peasant from the shores of his native land, there a church will be found to commemorate this Irish saint. So great was the zeal for building monasteries that one of the successors of S. Patrick alone whose name was Luan, is eulogised by S. Bernard for having founded one hundred religious houses. Some monasteries, like those of Bangor, Clonfert and elsewhere, became actual towns, often containing within their walls as many as three thousand coenobites. The Thebaid was reproduced in Ireland, and the West might now vie with the East in the number and sanctity of her saints. A burning desire sprang up within the breasts of these holy men to carry to distant lands the faith they had learnt from Patrick. Accordingly, Ireland became *par excellence* the nation of missionaries. They launched forth in their unweary voyages and visited every nation; they made their way into every kingdom, and landed on far distant islands; they deluged the Continent like a great flood with their successive immigrations. And well was it that the sons of St. Patrick were endowed with such zeal for the glory of God, for fifty years after the Apostle of Ireland had set foot on her shores, the continent of Europe was reduced to a most deplorable condition. Italy was a prey to successive incursions of barbarians under Alaric and Attila. Germany was wholly pagan, and in Great Britain the faith was stifled by the invasions of Angles and Saxons. Spain was plundered and laid waste by the sword of the Visigoths, the Sueves, the Alans, and the Vandals, all of whom professed the Arian heresy; while France was invaded from the north by the pagan Franks, and from the south by Arian Burgundians. The Church was infected with heresy and schism. Throughout the whole of the Roman world there was not a prince who was not a pagan, an Arian, or a Eutychian. Corruption, confusion, and despair reigned in every place. The social polity was dismembered, authority and morals were set aside, and the arts and sciences neglected and forgotten.

At such a crisis oppose these monks of the West to oppose the heretic and the barbarian. At the call of religion, and in the interest of secular learning, the Irish monks rushed into the thick of the fight, and confronted heretical sword and pagan pen. They covered the whole Continent; there was scarcely a town of any note that did not bear the marks of the army of the West. As an example of these zealous men, we may cite the great Saint Columbanus. He arrived with twelve companions in Burgundy in the year 590. After establishing two monasteries in that kingdom, he drew up a

monastic rule which for its excellence was afterwards accepted by several monasteries of France, Germany, Italy, and Switzerland. He incurred the enmity of Theodoric, the King of Burgundy, because he reproached him with his profligate life and threatened him with excommunication. The saint was therefore expelled from the kingdom, and sent back to his native country. But the winds were against him, and he and his companions remained at Nantes. He then went into Auvergne, and along the Rhine to Mentz. When he arrived at Bregentz he entered the pagan's temple, where three ancient images received the adoration of the people; and on the man of God opening his mouth to announce the Word of God to the pagan multitude, the idols were broken into pieces. When he had brought the whole of the ancient Swiss to the Faith, he journeyed into Italy, arriving at Milan in 612. Not content with preaching and evangelising every city he entered, he took up the pen against the Arians, and as the last act of his life founded the monastery of Bobbio, in the Apennines, which became a centre of knowledge and instruction, and was long the light of northern Italy. He ended his labours in the year 615, at the age of seventy-two. Space does not allow us to speak of St. Columbkille, his great monastery at Iona, and his labours in Scotland; nor of St. Aidan, who came over to convert the Northumbrians; nor of St. Boniface, the Apostle of Germany. Suffice it to say that so great was the number of Irishmen who visited the Continent in the interests of religion, that there are few towns in France, Belgium, Switzerland, Italy, or Germany, where at the present day some such saint or benefactor does not receive the veneration of the inhabitants.

But while the faith was thus kept burning abroad, it was not allowed to languish at home. A century had not elapsed since the death of St. Patrick, before the bishoprics of Tuam, Ossory, Clonfert, and others, to the number of twenty-four, had been established, many, if not all of them, being founded by canonised saints. We are now entering upon the period when the schools of Ireland acquired a celebrity in every country of Europe. The fame of the Irish scholar had reached afar, and everywhere he was venerated for his learning and erudition. Whilst the old Roman Empire was crumbling away, and the barbarians of the north were pouring down to complete her destruction, the world of science and letters also presented a scene of confusion, and no one could pursue his studies in peace through fear of the violence of the ignorant and illiterate pagans. Ireland, however, was in the enjoyment of peace and quiet; and whilst her schools were the most brilliant in Europe, she held out her hand to the foreigner and bade him come and reside there, and take advantage of her great masters. Students flocked from Egypt and Rome, from Saxony, Italy, Gaul, and Britain. All were received with open arms, and provided with books free of cost. One of the most famous of these seats of learning was the schools of Lismore, which were founded in 625. They had their faculties of theology and literature. They soon acquired celebrity, and there might be seen within their halls students from Gaul and Germany, Italy, and the plains of the Danube. In 791 two Irishmen went over into Gaul, and to them are due the foundation of two of the first and oldest universities in Europe—those of Paris and Pavia. Bede tells us that English nobles used to go and reside in Ireland for the purpose of sacred study. W.C.—Catholic Progress, London.

REMARKABLE STATISTICS OF BIRTHS.

HOW THE BRITAN ELEMENT IS DYING OUT.

We (Boston Pilot) take the following report from a Lawrence, Mass., contemporary. It is a sample of the statistics of New England with regard to the birth rate among foreign-born and native-born mothers. And we remind our readers that many, perhaps most of those "native-born" mothers, are daughters of Irish parents:—

Mr. F. Hutchins, who was employed by City Clerk James E. Shepard to take the census of births in Lawrence, for the year 1876, has completed his work. The result clearly establishes that there has either been a most sudden and remarkable falling off in the birth-rate, or else that, in previous years, the system of paying a certain sum per birth reported, had the effect of inducing the census-takers to make false returns. There is some reason to believe that instances have occurred of the return of names known to have been fictitious, and the inducements to such falsification were at one time made rather tempting by the allowance of 25 cents for each birth returned. Mr. Hutchins insists that his work has been thoroughly and honestly performed. The total number of births for 1876 he places at 724—a falling off from 1052 reported in 1875, and a decrease of 228, or over 23 per cent, in a single year. So large a decrease cannot be justly chargeable solely to the account of hard times, and the conclusion is unavoidable that there has been exaggeration hitherto, or that the total for last year falls short of the facts.

The average birth-rate of the State is one birth annually to every 37 inhabitants. This ratio would give Lawrence about 800 births annually, but in a population composed in so large a proportion of unmarried persons, and with such an excess of females over males, the birth-rate is, doubtless, less than the average in the State. Of the 724 births last year, 387 were males and 337 females. There were eight pairs of twins, and one pair of triplets—Mrs. John Ewatts, at South Lawrence, all of which are dead. The following statistics of the nationality of parents will show how much more generally, than among American-born women, the function of motherhood is being exercised by women of foreign birth. The mothers of the 724 children born in Lawrence last year had birth-places as follows:—

Ireland.....	527
America.....	184
England.....	98
Germany.....	48
Canada.....	29
Scotland.....	21
Nova Scotia.....	5
Newfoundland.....	2
New Brunswick.....	3
Portugal.....	1
Sweden.....	1
Prince Edward's Island.....	1
Total.....	724

Our population is pretty evenly divided between native-born and foreign-born, but only 184 children were born last year, of mothers who are American-born, while 540 children were born of foreign-born mothers. It is possible that these figures may require some qualification, but the conclusion they warrant on their face is that three children are born in Lawrence of foreign parentage to every one of native parentage.

A TERRIBLE INCIDENT.

One day on the Boulevard Pereire, Paris, a mad dog started in pursuit of a velocipede, mounted by a boy of fourteen named Dupraty, living in the Boulevard No. 16. The case was a terrible one, and ended in the fall of the boy. Happily it was in the iron of the velocipede that the teeth of the mad bulldog closed. There ended the first act of the drama. The second follows: In an impulse of passionate joy on seeing her son saved from so great a danger, Mme. Dupraty pressed her lips to the wheel of the velocipede. Some hydrophobic virus had remained on the iron and after an agony of a fortnight the poor mother died, right mad.

CATHOLIC INTELLIGENCE.

Rev. F. C. Vignereux writes that within two years the Fathers who have had charge of St. Peter's (colored) Church at Charleston, S.C., baptized 117 souls.

CATHOLIC CONVERTS.—In St. Anne's Church (colored) Cincinnati, 254 adults have been received as converts, and 141 children of Protestant parents baptized.

FATHER BURKE IN CORK.—Father Burke, O. P., preached at the Cork Cathedral on Sunday, the 4th ult., in aid of the funds of the Magdalen Asylum, Peacock Lane. The collection produced £215.

CAMBRIDGEPORT, MASS.—A mission conducted by the Rev. Father Maguire, S. J., of New York, will open in St. Mary's Church, Cambridgeport, on Sunday, March 11th, to continue two weeks.

The Nelson County (Kentucky) Record of the 15th ult., says: "Mrs. O. Shea and daughter were received into the Catholic Church of this place last Saturday, by Rev. Father de Fraine."

RELIGIOUS RECEPTION AT LORETO CONVENT, HOLMES, ENGLAND.—On Sunday, the 4th ult., Mary, daughter of the late Mr. John Francis Maguire, M. P., and Miss Catherine Deegan, a lay sister, received the habit of religion at the hands of the Bishop of Salford.

Five years ago there was no Catholic in the vicinity of McComb City, Miss., now there are more Catholics than members of any one sect. Recently Rev. Fathers Enright and Lamy gave a mission there with abundant fruits.

CATHOLICITY IN WASHINGTON TERRITORY.—Seattle, a place in Washington Territory, on Puget Sound, which was founded only three or four years ago, by the Rev. Father Prefontaine, a Catholic Priest, has now a population of five thousand, with a daily paper, four district schools, and seven churches.

We very sincerely regret, indeed (says the Waterford News of Friday week), that it is our duty to record the death, in the prime of life, of the Rev. W. Hennessy, C. C., which sad event took place at his residence, John's hill, in this city.

The book lately presented to his Holiness by Captain Teeling was not the gift of the Catholic Union but the gift of a humble Carmelite friar in Ireland who does not wish his name to be mentioned. The volume cost about £600 to decorate, and will be placed in the Vatican library, by particular desire of his Holiness.

The will of the late Cardinal Patrizi contains not a single bequest which is not of a charitable nature. To his chaplains and servants he left life annuities equal to the salaries they used to receive. All the rest of his property is given to the poor. The horses two in number, of his Eminence were sold for 600 lire, and his three carriages for 150 lire.

The Jesuits, according to a work annually published at Vienna, number 9,546, or 159 more than twelve months ago, and 4,691 more than in 1847. France has 3,001—an increase of eighty-two; Germany, Austria, Belgium, and Holland have 2,535; Italy, 1,466; the British Empire, 1,163; Spain 1,382; North America, 727; and South America 384.

There is one place in the Diocese of St. Paul, Minn., where all men, women and children are total abstainers, and that is Bell Creek, Goodhue county, of which Rev. Father Stariba is the good pastor. This is, indeed, very gratifying intelligence and as far as we know, Bell Creek bears away the palm for total abstinence. Honor to whom honor is due.—Catholic Advocate.

Throughout the county of Cork (says the Cork Examiner) there have been few priests better known than Canon Green, whose dangerous illness we lately announced, and whose death we are now sorrowfully obliged to record. For the last fifty years he has been one of the most active and prominent figures amongst the priesthood. Whether the call was made upon his patriotism, to the service of religion, or to the promotion of education, his zeal was equally ready and untiring.

The Bishop of Oseory, Ireland, says in his Lenten pastoral.—"As drunkenness is the source of so many evils, and entails such misery on its unhappy victims, the clergy will be pleased to warn the faithful against it, and they will request the proprietors of the public houses in their respective parishes to close them at a fixed early hour on the 17th of March, and the following day, and also on Easter Saturday, Easter Sunday, and Easter Monday."

RELIGIOUS RECEPTION AT KINGSTON, ONT.—On the 13th ult., at the House of Providence, Kingston, the following ladies made their final vows.—Misses Ellen O'Dea, called in religion Sister Mary of the Immaculate Conception; Mary O'Neill, in religion Sister Mary Gertrude; Mary Ellen O'Brien, in religion Sister Mary Cecilia; Mary McGowan, in religion Sister Mary Angel Guardian; and Catherine Maloney, in religion Sister Mary Michael. Two postulants of the order, named Misses Bridget Casey, of Smith's Falls, and Emelia Proulx, of Williamstown, received the Holy Habit, or white veil, the same morning.

The well known writer on ecclesiastical history in Great Britain, Dr. William M. Brady—who was received into the Church three years ago—recently had the honor of presenting to his Holiness the second volume of his important work entitled "The Episcopal Succession in England, Scotland, and Ireland, from A. D. 1403 to 1875." The Holy Father benignantly accepted the offering, and bestowed affectionate praise on the author, Mr. Brady is one of the Private Chamberlains of his Holiness. Mrs. Brady, who has also become a Catholic, was also received by his Holiness in another hall. The third volume, which concludes Dr. Brady's work is now in press.

LENTEEN PASTORAL OF THE CARDINAL ARCHBISHOP OF DUBLIN.—In his Pastoral Letter the Cardinal Archbishop warns his flock against drunkenness and improper amusements as follows:—

"Being obliged to deny themselves, the faithful, especially at this holy time, should avoid drunkenness, a most degrading vice, and the ruin of many souls, the cause of sickness and sudden deaths, and of disgrace and beggary. They should also shun immodest representations in theatres—improper dances—scandalous pictures and photographs frequently exposed to the public view, and everything calculated to excite bad passions and to destroy the purity of Christian morals."

PASTORAL OF THE BISHOP OF OSSORY.—The Bishop of Ossory, in his Lenten Pastoral, speaks in the following terms of the dangerous tendency of non-Catholic and infidel publications:—"You must be watchful over what you read and what you permit to be read by your families and servants. There is an incredible amount of wickedness in the cheap newspapers and periodicals and other corrupt literature of the present day. Many of the journals have for their sole object to pervert the minds and hearts of men, and they are daily filled with misrepresentations, and calumnies, and falsehoods against our holy religion, and with everything that is calculated to stir up the worst passions in the soul. Such literature should not be tolerated for a moment

in any Catholic household, but should at once be thrown into the fire."

THE EDUCATION QUESTION.—The Central News states that the Irish prelates have addressed a communication to the Holy See upon the subject of University education in Ireland. It is alleged that at the recent conference with Mr. Butt their lordships agreed to abandon the claim for a separate Catholic University and to adopt, with certain modifications, the scheme submitted by Mr. Butt to Parliament last year for introducing in the University of Dublin a Catholic College adequately endowed and governed in accordance with the views of the Catholic hierarchy. The object of the communication forwarded to Rome is alleged to be to obtain the sanction of the Holy See to this solution.

In Chicago, church building is progressing with marvellous rapidity. Within the last three years numerous churches have been erected. St. Mary's on Wabash avenue, a massive stone building was purchased from Plymouth Congregation; the large church of the Redeemer, rebuilt; the church of the Immaculate Conception, a fine brick parish church; the elegant and spacious Cathedral of the Holy Name; the Annunciation, St. Columbkille, All Saints, the Sacred Heart, St. Vincent de Paul's St. Paul's, St. Procopius, St. Paul's and Our Lady of Sorrows. Besides those already completed, the stone walls of St. James will soon be ready for the roof; St. Joseph's of the Benedictines rises twenty feet above the foundations; St. Anthony of Padua is under cover; St. Ann's, St. Stanislaus, St. Adalbert's and The Nativity are only waiting for the disappearance of snow and ice, for the pastors and people to resume work on the foundations constructed last season.

MADAGASCAR.—The Missions Catholiques prints despatches from Fathers Henry and Alphonse Taiz, Missionaries Apostolic in that interesting island, giving very encouraging accounts of Catholic progress there. Antony Radloff, son of the Prime Minister, had publicly avowed himself a firm friend of the missionaries, and was rendering valuable service to the Catholic cause. He was supported by M. Laborde, the French Consul. A splendid church, dedicated to the Immaculate Conception, was being built at Tananariva to the great disgust of the Protestant propagandists, whose influence was on the wane. Amongst the Betseiles the inhabitants of one whole village had embraced the Catholic faith, and Christian communities were in process of formation in five other localities.

CATHOLIC PRESS OF EUROPE.—A little work on "The Catholic Press of Europe at the opening of the Year 1877" has been published at Wurzburg; it is written from a Catholic standpoint, and contains some useful information. In Germany, Austro-Hungary, Switzerland, France, Italy, Belgium, and Holland, there are some 850 periodicals devoted to the interests of Catholicism; in Germany there are 250 journals of this tendency, of which 53 are dailies; in Austro-Germany, 85, of which 9 are dailies; in Switzerland, 53, with 3 dailies; in Belgium, 140, with 20 dailies; in Holland, 20, with 4 dailies; and in France 150 altogether. Of all these periodicals only one daily, the Neue Augsburgische Zeitung, pretends to a greater circulation than 10,000, while one bi-weekly, the Guardian Angel, claims a circulation as high as 55,000.

CATHOLIC MISSIONARIES EATEN BY CANNIBALS.—In a long letter from Mr. Vite, V. A. of New Caledonia, to the Paris Uniers, on the subject of his extensive mission, the right reverend prelate says: "A body of Catholic missionaries once tried to penetrate to Annatou, one of the new Hebrides, the nearest island to Loyalty, but were driven off by marsh fever, which had nearly caused their deaths. Another expedition, under the conduct of one Pere Rondrou, subsequently visited the same island, and have never since been heard of. The English Protestant ministers, however, who wished to preach to the same islanders, were told by them, "We do not want to hear you; we are waiting for the religion of the black-guards whom we have eaten." It appears, however, that some sort of Protestant missionaries have established at Annatou a school of catechists, for sending out into the neighbouring islands.

WHAT NEXT?—Last October one of the parish priests of Posen, Herr Pedzinski, was prosecuted for having granted a dispensation from fasting. It was a novel crime to bring before a lay tribunal. But the prosecutor saw in it "a usurpation of episcopal rights." He was acquitted on the ground that to dispense from fasting was an act of Papal and not episcopal authority. An appeal was taken by the prosecution. The Court of Appeal has just decided that although the faculty of granting such dispensations is of Papal origin, yet it used to be exercised in the Diocese of Posen by a communication to the parish priests of powers contained in the faculties delegated quinquennially by the Holy See to the Archbishop. Now "delegated," as well as ordinary powers, are included under the "rights of the episcopal office" dealt with by the Law of May, 1874. Hence Herr Pedzinski was guilty of "usurping episcopal rights," there being no legal occupant of "the episcopal office" since the "deposition" of Count Ledochowski. The poor priest was sentenced to imprisonment for seven months for granting a dispensation on three occasions! Can anything be more monstrous than this assumption of a lay tribunal to deal with such a purely spiritual matter as the law of fasting?

SCOTLAND.—NORTHERN DISTRICT.—MIXED MARRIAGES.—Bishop Macdonald, in his Lenten Pastoral, dwells at considerable length on the dangers of mixed marriages. After showing that the practice of the Church is, his lordship says—"We should, however, exceed the limits of a Lenten Pastoral were we to further enlarge on these and other obvious reasons why a Church which has at heart the cause of God and of religion, but also so nearly at heart the salvation of her children, should not only disapprove, but, in so far as in her lies, discontinue what are called mixed marriages. We will not then dwell on the lamentable consequences which are so often the result of such unions, results which, as they are apparent, you have only to look around you to discover but too striking instances of them. No Catholic, then, can surely afford to say, and particularly in these days, when so many influences are at work to endanger and undermine the faith and the morals of the young, and when it therefore, more than ever, requires the example and the authority and the united efforts of Catholic fathers and mothers to counteract these influences, and to rear up children in the one saving faith, and in obedience to its commands—that they are content to run the risk, and leave the issue to God! What Catholic, then, who values his faith, and would transmit it to his children as the most precious inheritance, can, consistently with his knowledge of the uncertainty of human life, make the faith of his offspring, whom he must leave behind him, depend on the uncertain change that his life may be prolonged to protect and preserve them? What if death should, early summon him? What parent, we ask, can then contemplate the eternity which he is about to enter without trembling for those whom he leaves behind him, but trembling also for himself who, by his own free action had exposed them to dangers which may no longer be averted?"

POLITICAL ACTION OF CATHOLICS IN ITALY.—The Holy Father has addressed a most important Brief to the Society of the Catholic Youth of Italy, in which he deals with the often discussed question whether it is expedient for the Catholics of Italy to take any active part in political affairs. The Holy Father begins by telling the Council of the Associa-

tion that he has "heard, not without sorrow, that there are contentions among them, that some, attracted by the doctrines of the advocates of conciliation, think that the time is come to turn their attention from the more unpretending works which they had undertaken to loftier objects, and to aim at obtaining seats in the Legislature where they can forward the graver and general interests of the Church; while others, remembering that their association was formed to assist the Church, consider that they should keep to the line marked out for them by ecclesiastical authority, and that they should before all things aim at carrying out those tasks which they have undertaken at its suggestion or with its approval, until the same authority should recommend them to act otherwise. Now," continues the Holy Father, "since this authority has not yet defined whether and on what conditions it is lawful, especially in Our dominions, to take part in public affairs, We certainly cannot approve the opinion of those who, interpreting the decision of sacred authority, consider that they should precede rather than follow it. And this opinion, now at least opportune, is especially displeasing on this account, that there is good reason to fear lest Satan should transfigure himself into an angel of light." His Holiness then proceeds to enumerate the original aims of the association—the sound education of youth, the promotion of religion and dismission from error, the maintenance of ecclesiastical students rescued from the conscription, the explanation and defence of the rights of the Church and of the Holy See, provision for the necessities of public worship, and the like, and mentions the success with which its efforts have been crowned in Italy and other countries in which its example has been followed. And as the obstacles, calumnies, and persecutions with which "the enemy of Christ and of mankind" has fought against this work have not succeeded in shaking the constancy of those enrolled in these associations, that enemy now, "transformed into an angel of light, seeks," continues his Holiness, "to sow dissensions among you, that he may divide your strength, and sets before you a higher good that you may neglect that which you are now effecting. And this supposed good you will find to be neither easy of attainment nor certain, if you seriously examine it. The results of the public elections and the acts of public assemblies in other countries are daily before the eyes of everybody. From the former we learn that for the most part bad men are preferred to honest men, and, from the latter, that, although Catholics of high position and great weight admirably defend the cause of justice, yet everywhere laws are passed so hostile to the Church that if she were not the work of God she would seem certainly destined to be overthrown. To certain usefulness an uncertain usefulness is preferred; and this latter is all the more uncertain, because the fight would not be with intellectual error, but with a hostile will in the majority of the elected, inflamed by hatred of religion. Further, obedience to sacred authority absolutely requires that lay associations should not seek to convert it to their views, but should be careful to follow its admonitions, lest they should turn aside from the safe path of right. . . . We exhort, therefore, all of you that you do not permit yourselves to be deceived by the advice of the falsely-wise; that you persevere firmly in your resolution, and take care that there be no divisions among you, and that you be all perfect in the same spirit and in the same opinion." We have quoted at length these passages of the Brief, as they remove, even more completely than any other recent utterance, all doubt respecting the attitude of the Holy See towards the question which has been thus mooted in Italy.—Tablet.

REPLY OF THE BISHOP OF SALFORD TO THE BISHOP OF MANCHESTER.—The Anglican Bishop of Manchester, Dr. Fraser, has lately hazarded the assertion on more than one occasion that "Popery grew up somewhere about the time of Gregory VII., and that the Church of Rome seemed to him to have the least claim to be called the great Catholic Church, because it was the most modern Church in its characteristic doctrines that he knew." His lordship, the Bishop of Salford, recently took the opportunity of replying to Dr. Fraser, and clearly showed that, first, St. Gregory VII. did not come to the See of Peter till after the date of the Norman Conquest—viz., in 1073; next, the "Enchiridion of creeds or definitions made by Councils and Pontiffs" did not contain one single definition made by Gregory VII. So much for Gregory's part in adding to the articles of the Church's faith. What Gregory VII. was remarkable for was simply this, he was the vindicator of the Church's liberty, and addressed himself to a persecutor of the Church—a kind of Bismarck on the throne, brandishing a sword in both hands—and he twice brought him to submission; but finally he died in exile, because, as he said, he had "loved justice and hated iniquity." The Bishop then quoted from decrees of Councils and authentic documents to prove that what the Bishop of Manchester calls "Popery" was the doctrine and practice of the Church centuries before the time of St. Gregory VII. His lordship also quoted from F. Bridgett's "Our Lady's Downy," and other sources, prayers and devotions to Our Lady which were in common use in this country at least 300 years before the time of St. Gregory VII., and said: "Now let me ask, what would he say if the Bishop of Manchester were some fine day to print these prayers, and issue an order that they should be recited in all his churches, just as the Bishop of Salford or any other Catholic Bishop might easily do, to the joy of all his flock? Why the good people of Manchester would certainly believe that their Bishop had gone clean off his head, or else had been secretly taken into the Catholic Church and embraced Popery. But were he to justify himself, and indignantly to reply that 'the great Protestant Tradition' declares that Popery began hundreds of years after these prayers had been in common use, i. e., 'somewhere about the time of Gregory VII.' would he satisfy, would he convince the clergyman and good people of Manchester? Dr. Fraser's statement having been proved to be historically untrue, the Bishop drew these conclusions: 1. That that portion of the great Protestant Tradition which declared that the characteristic doctrines of the Church of Rome began about the time of Gregory VII., is proved to be actually and historically untrue. 2. That the Church of England is a Parliamentary Church, and cannot trace back its history beyond its origin; that it is a fundamentally different religion from that professed by our forefathers for 1,000 years, including the 500 years which preceded the Pontificate of Gregory VII.; and that its claim to be in lineal descent from the Catholic Church, or a portion of the Catholic Church, rests upon no better grounds than Acts of Parliament and the inscriptions of the titles, cathedrals, lands, and property of the Catholic Church, followed by 300 years of persecution, the execution and gibbetting of 200 Catholic priests, and a continuous effort to blot out the name of Catholic, of altars, of sacrifice, and other characteristic doctrines of the Church. 3. That the Roman Catholic Church in this country, in all her poverty, is the only lineal descendant of the Church of St. Gregory and St. Augustine, and of the people of England for 1,000 years. 4. The assertions made by the Bishop of Manchester ought to show us how honest and sincere minds may easily be misled, some all their lives, by prejudice and the associations in which they have been brought up.

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IRISH INTELLIGENCE.

Chevalier O'Clery, M. P., has brought forward a bill for the enrolment of volunteers in Ireland.

MAGISTRAL APPOINTMENT.—North Ludlow Beamish, Esq., of Ashgrove, Queenstown, has been appointed to the Commission of the Peace.

Captain Edward Byrne has been unanimously elected harbor-master-in-chief of the Port of Cork in succession to the late Captain Raynes.

Mr. Butt's Land Bill will be read a second time on March 21. This is the time when the first serious discussion of a measure takes place.

IRISH MANUFACTURE.—It has been intimated that the ladies and gentlemen attending the St. Patrick's ball, Dublin Castle, are expected to appear, as far as possible, in dresses of Irish manufacture.

CORK AND MACROOM RAILWAY.—The directors of the Cork and Macroom Railway recommend a dividend at the rate of 6 per cent, per annum on the ordinary shares of the company for the past half year.

FISHING DISASTER OFF MALIN HEAD.—Three boats' crews of Glengad fishermen, numbering 19 men, were recently supposed to have perished in a gale. Two of the boats have, however, been heard of. The third is lost.

A CATHOLIC MAGISTRATE IN LEITRIM.—Hugh Neill O'Donnell, Esq., Larkfield, has been appointed to the commission of the peace for the county of Leitrim. Since the death of his father there has been no Catholic magistrate in the district.

VALUE OF LAND IN KILKENNY.—At a recent sale in the Encumbered Estates Court part of the lands of Corbestown, Barony of Fassadin, and County of Kilkenny, held under fee farm grant, containing 478a. 1r. 12p., net profit, rent, £115 12s., sold for £2,100.

A RELEASED POLITICAL PRISONER.—Daniel Reddin, the lately liberated political prisoner, has been under the doctor's care ever since, suffering from paralysis. He is entirely unable to leave his room, or make any exertion without assistance, and is still in a most precarious state.

THE GALWAY SHERIFF.—Hyacinth Darcy, Esq., of Newforest, was sworn in as High Sheriff of the County Galway, on the 6th ult. John Redington, Esq., Prospect Hill, was sworn in at the same time as Sub-Sheriff.

DEATH OF THE EARL OF BANDO.—The Earl of Bandon, who died a few days since at the age of 67, sat for the family borough of Bandon, from 1842 to 1856, when he succeeded his father in the title, and in 1858 was elected one of the representative Peers for Ireland. The Earl is succeeded by his son, Viscount Bernard, aide-de-camp to the Lord Lieutenant.

QUEEN'S COUNCIL.—In the batch of 13 counsel admitted to the Inner Bar recently—a proceeding long delayed—are the following Catholics: The M'Dermott (Hugh), Professor of Constitutional and Common Law in the Catholic University, Mr. C. H. Meldon, M.P., Co. Kildare, and Mr. R. P. Carton, Professor of Equity and Conveyancing in the Catholic University.

In a marvellously short period (says the Waterford People) the New Ross Catholic Literary Association has been without vaunted ostentation formally established. Amongst all classes it has met with an almost unprecedented popularity, owing no doubt to the worth of its aims, to the courteous and popular president, the Rev. P. M. Furlong, C.C., to the efficient vice-president, J. R. Colfer, Esq., and to the committee. The association numbers over one hundred members.

MORE SWINDLING IN DROGHEDA.—On the 7th ult., in the Drogheda Police-court, a man named James Gibbs was put forward in custody of an escort of the Waterford City Police, on a charge of obtaining money under false pretences. The offence was committed as far back as the year 1872, the prisoner representing himself as a canvassing agent for the sale of literary works. He since put up a term of imprisonment on a similar charge in Waterford, and was now handed over to the Drogheda police. The prisoner was remanded.

The following resolution was unanimously passed, on the motion of Mr. Black, and seconded by Mr. McGaw, at the last meeting of the Ballymoney, Antrim, Tenant Farmers' Association:—Resolved, "That we ask the Northern tenant right members to cooperate with each other, and with the Southern members, in promoting the cause of Tenant Right, and to support the principles of Mr. Butt's Bill, which has been adopted by the various national conferences upon the question.

JOHN O'MAHONY.—"The day is not yet come when justice complete and clear can be done to the deeds and memory of the latest-departed of the brave men who stood for Ireland when Ireland had none beside. But his fame shall be all the more fondly cherished in the Irish heart; the memory of one who devoted his life to our country's service shall be immortalized by his sacrifice; and, in their orisons for liberty, many myriad voices shall mingle the name of John O'Mahony with the Martyr's prayer—'GOD SAVE IRELAND!'"—Dublin Irishman.

THREATENED EVICTION OF TENANTS.—Mrs. Coulter, who possesses some lands at Stumpa, County Louth, is not on amicable relations with her tenants. She has persistently refused to have the future rents fixed by arbitration. In taking this course, Mrs. Coulter has, we are informed, disregarded the advice of several friends, including her son and agent. It is said she has been advised by two or three persons to hold out, and "let the law take its course." These two or three grand advisers belong to that class that repudiates the right of "third parties" to interfere in disputes between landowners and tenants.

The report submitted to the annual meeting of the Flax Supply Association in Belfast, records an increase in the acreage under flax in Ireland in 1876, compared with that of 1875, amounting to 37,704 acres. The yield per acre, though less, was more favorable than was expected, and the quality of the fibre was much superior. Special large yields had been more general than usual. Near Ballymena two statute acres gave the enormous yield of 853 stones of flax to the acre, by careful tillage and skilful handling. The money value of the crop was £33 17s. per acre. The number of mills in Ireland, in operation or silent, was 70 in 1866, as against 68 in 1876.

DISASTROUS FIRE IN TRALEE.—An alarming fire broke out in Tralee on the 9th ult., in the large drapery premises of Mr. J. Revington, Derry street. The building was situated in the very centre of the town, and in close proximity with the National, Provincial, and Munster Banks. The influences of the military and commissioners' fire engines were brought to bear upon it, but before they could have effect the building was totally gutted, and nothing remained but the bare walls. The value of the property destroyed is estimated at about £800, about half of which is covered by insurance.

THE WINGS AND THE HOME RULERS.—I hear strange rumours of overtures from the English Liberals to the Irish members. The terrible truth seems at last to have dawned on the Marquis of Hartington that without his Irish followers he is powerless, and the Liberal party is powerless. He may not care much, but there are forces behind him which he cannot control, and which he must acknowledge. It is now urged by prominent and independent English Liberals that a time has arrived for at least discussing the basis of a union with the Home Rule party. Thanks to faithful Waterford for enforcing the great lesson.—London Correspondent of Belfast Examiner.

LORD KENMARE AND THE KILLARNEY PEOPLE.—With reference to a recent meeting of the people of Killarney, held to denounce certain insulting acts towards Lord Kenmare, he has written as follows: "I should be sorry to believe Killarney men capable of the insult lately offered to me. I am no absentee proprietor. Killarney is my only home, and as such in it all my interest culminates and centres, although lately, owing to severe illness in my family, I have been unable to reside there as much as formerly. As all are aware, I am now about to build a new house in a healthier situation, to enable me to live more in the county; but whether absent or present, the greater part of the income derived from my estates is spent in Ireland.

SHOCKING ACCIDENT.—On Friday evening last an accident, which it is feared may be attended with fatal results, occurred to Mrs. Pyc, wife of Mr. Michael Pyc, a large farmer, living in the townland of Grangeam, about three miles from Downpatrick. Mrs. Pyc had been in the barn, and was caught in the threshing machine. With great difficulty she was brought out. Medical aid was at once despatched for, and Drs. Macconchy, Nelson, Taylor, and Clarke were soon after in attendance. They considered it advisable to have her removed to the County Infirmary, when, shortly after her arrival there, it was considered necessary to amputate one of her legs above the knee. She has also received other fearful bruises. On inquiry at the infirmary on Monday hopes were entertained that her life might yet be spared. The Rev. George Pyc, P.P., of Glenavy, her brother-in-law, had been visiting at Grangeam, and had only left her husband's house a day before the accident occurred.—Correspondent of Belfast Examiner.

PARTY DISTURBANCE NEAR COOKTOWN.—On the night of Saturday, 3rd inst., as a man named Patrick Loughran was returning home from the Cookstown market, he was met at a place called the Black Hill, parish of Kildress, by a mob numbering about fifteen men, who it appeared, were resolved upon assaulting him, had it not been for the timely interference of a few respectable Protestant residents close to where the disturbance occurred. Loughran was walking quietly with his horse and cart when the mob met him on the road—one or two stopping out from among the rest and insulting him by indulging in rather unseemingly, as well as party, expressions, and trying by every means in their power to pick a quarrel with this one man. He, however, did not retaliate in any way, but to show that these cowardly fellows were determined on doing harm, they stopped the man, allowing his horse and cart to go without a driver. At this stage of the proceedings two brothers named Black and a man named Robinson interfered, and I am sure, saved Loughran from being severely beaten. It may be worthy of remark to state that the occurrence took place in the same locality for which the Rev. J. J. McCartan, C. C., Kildress, was obliged to make an application, some time ago, before the Cookstown magistrates for a new police barrack, in order that the Catholics of Kildress and the neighbouring parishes might not be outraged on their way home from making their markets in Cookstown.—Correspondent of the Belfast Examiner.

CLEMENCY FOR IRELAND AND FOR INDIA.—Commenting on the recent proclamation in India, the Dublin Freeman's Journal says: "The announcement of a higher title of sovereignty by the Monarch was an occasion which should not have been allowed to pass without some token that would have rendered its assumption memorable. As far as Ireland has been concerned, the opportunity has been cynically spurned. Not so, however, in India. On the 1st of January, 1877, the day of the proclamation of the new title at Delhi, a general jail delivery took place throughout the whole Indian Peninsula to the extent of 10 per cent. of the entire criminal population. The number of criminals then let loose upon the community was close upon 16,000. Many of the people for whom the prison doors were thus thrown open were political offenders, a large percentage of whom, we may feel assured, were men whose offences corresponded in a great degree to that of the men now undergoing incarceration for their connection with the Fenian movement—military men who had been tempted into political enterprises. Is Ireland, it may well be asked, in a less pacific state than India, that the ordinary rules of statesmanship—not to speak of clemency, for according to all human measure those men we speak of have suffered deeply for their offence—should be disregarded in her case? We have spoken plainly in this matter because we feel deeply. If India be worth conciliating at the price of the liberation of 16,000 offenders, surely this portion of her Majesty's dominions, whose sons have so often furnished the materials with which her conquests have been built up—not a little of whose blood has been valiantly shed upon many an Indian battlefield for the maintenance of her power—might be propitiated with the small surrender of some dozen men, who, loving their country, not wisely, but too well, have forgotten for the moment that they lived not in the days of Victoria I., when to revolt was virtue, but in those of Victoria II., when revolution was not altogether unnecessary.

NEW SEATS.—Sir Colman O'Loughlin's Bills for the appropriation of the seats in Sligo and Cashel, disfranchised since 1870, are objectionable. The Irish Times exposed their absurdity as regards the proposed seat for Kingstown; a meeting of the town commissioners of that place has protested against it; and the Freeman endorses their objection. The Sligo seat is proposed to be given to the associated towns of Sligo, Ballina, and Boyle, with an aggregate population of 21,131, to which no objection can be made; as Connaught will then have only 13 members, while, according to population in 1871, that province is entitled to 16 of the 103 members, the two for Dublin University being excluded, as belonging to no local constituency. The case is totally different with the Cashel seat, which the Bill transfers from that ancient city, the county Tipperary, and Munster, and hands over to Leitiner, already over-represented. Leitiner has 37 members, and it is proposed to add another, while, on the basis of population, it is entitled to only 25; so that it would then have a representation of 50 per cent. in excess. And, as regards Munster, it is entitled to 23, but now has only 26 members, so that the retention of the seat would be only 27, or half a member in excess. Cashel, Tipperary, Thurles, and Nenagh would form an aggregate borough, with a population of 21,360, which would leave the county of Tipperary with 216,713 persons, inadequately represented with four members. But, excluding these powerful objections, the proposition to confer the seat as intended is simply ludicrous, whether from a political, a statistical, or an equitable stand-point. Had it been proposed to give an additional member to the metropolis, with 267,717 inhabitants, it would be intelligible. Now the county Dublin, exclusive of the city, has a population of 137,445, there being no less than 14 other counties with higher populations which return only two members. But, when we come to the proposed allocation of the seat, we find that Kingstown and five other suburban townships, with an aggregate population of 81,179, thus leaving a residue of only 56,366 in the rest of the county, which would reduce it nearly as low as Carlow, and below Louth and Longford. No combination more absurd could be proposed. The Kingstown people do not object to be associated with the two townships of Killybeg, Ballybrack, and Dalkey, which would give a population of 23,457; but they state that Blackrock, Pembroke, and Rathmines are only portions of the city, and should be represented therewith.

The True Witness

AND CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, March 16, 1877.

LECTURE

BY M. W. KIRWAN,

IN REPLY TO

REVEREND MR. BRAY,

ON THE

“ROMISH” CHURCH,

DELIVERED IN THE

MECHANICS' HALL, MARCH 13, 1877.

A very large audience assembled in the Mechanics' Hall on Tuesday evening last, to hear the reply of the Editor of this Journal in answer to the attacks made on the Roman Catholic Church by the Rev. Mr. Bray, Pastor of Zion Church. The lecture being under the auspices of the Catholic Young Men's Society, the President, Mr. W. E. Mullen, occupied the chair. On the platform were the representatives of the Irish Catholic Societies. The Rev. Redemptorist Fathers, who conducted the mission in St. Patrick's church, and many prominent citizens were also on the platform. The chairman introduced the lecturer in a few well chosen remarks, who then came forward and spoke as follows:—

LADIES AND GENTLEMEN,— For some years past I have been before my countrymen in public life. I am not unknown in Great Britain, and I may claim to be well known in Ireland. Many and many a time in that old kingdom by the sea I have stood side by side with men of Irish birth, defending the honor of, or battling for, the Fatherland. I always rejoiced when I could raise my voice and exercise my mind in defence of the old, old cause, doing, I hope one man's share in the effort to make my country a nation once again. Throughout many a stormy chapter in the history of the last decade, I have taken my share of glorious toil, and have been more than rewarded by the generous confidence and constituted trust of my countrymen at large. The ever changing current of events produced a change in the spirit of my dreams, and some time since I found myself in Canada, here to seek a peaceful occupation and a home. At the hands of my countrymen here I received that cordial welcome which I interpreted as an endorsement of the policy I advocated in the old land, and as encouragement to pursue a somewhat similar policy here. I came here to be loyal to your laws, obedient to the constitution, and desirous of living in peace with Protestants and Catholics, Jews and Gentiles alike. If I am proud of my own land, and proclaim my glory from the house tops, if I occasionally dwell upon the time when Ireland was the land of scholars and the nurse of arms; if now and then I like to picture anew, the time when the genius of Irishmen shone like a beacon light from pole to pole, and the virtue of whose daughters has for ages been the theme of universal admiration, then I only express myself as Deakman did when he wrote:—

“Our Fatherland! The voice of love, the voice of fame, The voice of all we hold most dear, Tell us to love our Fatherland!”

But as I have been all my life an Irishman, so have I been all my life a Catholic; and as I have often battled for the old land, so do I now find myself battling for the Faith. To-night I come before you in a new character—placing for awhile Ireland and her cause aside—I am here to-night to defend the Catholic Church. I neither sought nor desired this quarrel. I, as one member of that “Romish” Church which has been so much calumniated, had no wish to measure weapons with a foe. I certainly never would have commenced the assault, nor have stirred up religious feuds, which, in my opinion, have done much to retard the progress of Christian communities. But the worm has been trod upon and it has turned to sting. Unfortunately, perhaps, I am not of too amiable a mould, and when I am slapped upon one side of the face, I never turn the other to receive a like castigation. I generally try to give back blow for blow, and in self-defence to fight my corner as viciously and as determinedly as an Irishman can. I am by nature a hater of bigotry in any and in every form, and I care not from whence it comes, bigotry is to me a thing accursed, Christ died to save mankind—He suffered for us all, and while believing in no theory about a universal religion, such as Emerson desires, yet I hope to do my best to cultivate a kindly and a friendly feeling towards those who differ from us in matters of dogma or Faith. I am a friend to civil and religious liberty all the world around, and would defend my principles, I hope, if needs be, at any sacrifice. It is well indeed for us all that toleration is becoming universal and that men are ceasing to hate each other for His sake, and that a good and Christian spirit is day by day finding itself into men's hearts and understandings. But like the rest of those things which man disposes, there are exceptions to the rule, and one of those exceptions is I fear, the Rev. Mr. Bray, of Zion Church, Montreal. Like myself he is a new comer to Canada, and like myself he too was here before he thought that in Zion Church he would make a name, and in its precincts, find a local habitation. This gentleman has attempted to heap ridicule and contempt upon the Church of Rome, and in my humble way I am here this evening with Defence and not Defence as my motto. I see around me too such a gathering of the clans that I feel I am not alone, and that the Catholics of Montreal, one and all, say with me that the pastor of Zion Church has

grossly and gratuitously insulted our Faith. Our Church was “despotic” and “Romish,” and “used every weapon that would serve for the hour.” In the person of our Church, “the flesh and the devil had taken holy orders.” It was “Popery” and “Priestcraft.” The Pope although “infallible,” “was not happy” and the Church again “was a colossus of crime.” The Papal court at Avignon was the “most voluptuous in Europe,” the Jesuits should be turned out of Canada, and the priests in Spain would soon leave “her ancient halls of civility” because there was not much spoil to get there. The clergy had “bestial passions” they “broke marriage vows,” “invented miracles,” and “spared nothing” in order that they might wallow in riches. And yet, this gentleman said that he had no intention of offending his “Roman Catholic friends” and even after the lecture professed a kindly feeling towards the “Romish” men, and almost pitied us for the darkness which overshadowed our minds. Now let us look at the question. Our Church ridiculed, our priesthood belied and insulted, extermination to the Jesuits, and the people branded as priest-ridden, and yet no insult intended gentlemen—no insult. O yes, insult was intended, and has been accepted, and this magnificent assemblage of the wealth, and the intelligence and the Catholic manhood of Montreal is the reply. Yes, this is the reply. You Catholics here to-night will with me pledge your fidelity to that old Church which has outlived hurricanes of persecution—you will, you will declare yourselves anxious to offend none, but determined to defend your own—you will declare unflinching confidence in your old sagrant aroses.

SOGGARTH AROON.—

As I the slave they say, Soggarth aroon? Since you did show the way, Soggarth aroon, Their slave no more to be, While they would work with me Ould Ireland's slavery, Soggarth aroon? Why not her poorest man, Soggarth aroon, Try and do all he can, Soggarth aroon, Her commands to fulfil Of his own heart and will, Side by side with you still, Soggarth aroon? Loyal and brave to you, Soggarth aroon, Yet be no slave to you, Soggarth aroon, Nor, out of fear to you, Stand up so near to you— Och! out of fear to you! Soggarth aroon? Who, in the winter's night, Soggarth aroon, When the cold blast did bite, Soggarth aroon, Came to my cabin-door, And, on my cathe-dral, Knelt by me, sick and poor, Soggarth aroon? Who, on the marriage-day, Soggarth aroon, Made the poor cabin gay, Soggarth aroon, And did both laugh and sing, Making our hearts to ring, At the poor christening, Soggarth aroon? Who, as friend only met, Soggarth aroon, Never did flout me yet, Soggarth aroon? And when my head was dim, Gave, while his eye did him, What I should give to him, Soggarth aroon? Och! you, and only you, Soggarth aroon! And for this I was true to you, Soggarth aroon! In love they'll never shake, When for ould Ireland's sake, We true part did take, Soggarth aroon!

Men who insult the Catholic priests insult the Catholic man. Protestants should not estimate their feeling towards their clergy, as if we felt the same way towards ours. There is a vast difference. We reverence our priests, while I am sure I do not offend when I say that Protestants do not always even respect the clergymen of their creed. O yes there is a great difference in the way they are treated, and if we are quick to resent an insult heaped upon them, it is only because of the respect we owe to them, and the affection in which they are held. Yes the priests of the old Church, the old Faith, like an aged ship firm in plank and heading towards the sea, tosses off the successive assaults upon its bulwarks, as spray is thrown off in oft repeated showers from her impetuous sides. I claim therefore to have come to Montreal on a mission of peace, and I contend that the Rev. Mr. Bray, from the commencement declared his intention of coming on a mission of war. I have heard that when he was here some twelve or eighteen months ago, that he delivered what was described to me as a “splendid lecture or sermon” on “the Prodigal Son.” So far so good. At the end of the sermon or lecture however, the demon of bigotry broke forth and he expressed himself pleased with everything he saw in Canada—except the “Popery.” He returned to England and he came here again, this time as Pastor of Zion Church. I have heard that one of his very first sermons here was a declaration of war upon the “dominant religion”—that threat he has carried out, and now it is war indeed. Well within the precincts of Zion Church the Rev. Mr. Bray has a right, if he thinks fit, to reasonably and argumentatively combat the “dominant” religion. That may be his special calling, as it certainly is his special right, if he chooses to exercise it. No one could object to such a procedure. But he should do it without insulting us. He should do it without denouncing Pope and Popery and by telling us that our priesthood are bad and ourselves blind. He should in fact do it like a Christian clergyman, with due respect to those Catholics in Montreal, who wish to live at peace with their Protestant neighbors. But the Rev. Mr. Bray pursued another course. He jibed and slandered and all the while said he meant “no insult.” Gratuitously and uncalled for, he violently assailed the “Romish” Church; at a time when all was peace, he throws the brand of bigotry and hate among the people, and he is astonished that we have this manliness to give him back measure for measure. He professed to be surprised that I should call him hard names, and appeared to expect that I, as well as all the mere Irish and Catholics of Montreal, should be taught, courteously and manner from the maker of a silly and an offensive pun upon—“No no, Pio Nono!” Of course he criticised my reply which appeared in the True Witness. And now let me inform you that the True Witness was printed and published the very morning that his lecture first appeared, so that his charge about talking seven days to give my answer is a mistake. The writing of my reply took just about as many hours. Then strangely enough he passed over the many imperfections of style which I recognised in my reply when I saw it in print and found fault with the literary construction of a quotation I made from Macaulay. I thought all the world had read these beautiful essays, but I find I was mistaken. To the admirers of Macaulay I hand the stricture of the Rev. Mr. Bray. But he commenced by describing the rise and fall of the Roman Empire, and said that Rome had done much for civilization. By “Rome” we learn that he meant Pagan and not Christian Rome. Well I shall let the word pass. But I shall show that “Christian Rome,” the Rome of Constantine and since, has done far more for Civilization than its

\*Priest Dear.

Pagan predecessor. Grant that the Golden age of Roman literature was during the Augustan era. He found Rome a city of brick and left it one of marble. Christianity was then proscribed and the Christians were hiding in the Catacombs. At this time slavery was prevalent all over the world. The marts of Sparta, of Athens and of Rome were full of them. In Athens alone there were forty thousand slaves to twenty thousand freemen. Was it the civilization of Pagan Rome that grappled with the emancipation of those helots of Sparta or those slaves of Rome? Was it not the early Catholic Church which from the commencement declared that all men were born free, and that all men should be equal in presence of the law? Did not Pagan Rome lay down rules for the perpetual servitude of the serfs, and did not the philosophers of the time declare that slaves were created by the Gods for the use of freemen? Plato and Aristotle said so, and all the Pagan world accepted the philosophy as a wise provision for the happiness of mankind. The serfs were treated as things not as persons. Who was it that combated this evil from the first and recognized the nobility of soul, without distinction to creed or to class? Who but the Catholic Church—the first emancipator of the bondsmen. It was she first recognized that slavery was a bitter draught, and struck the shackles from the limbs of serfdom, and elevated man into the dignity and the glory of a freeman. The Protestant historian so well known for his leaning Guizot admits this and all the world acknowledges it. Slaves were freed by the decrees of ecclesiastical councils, and, as Balme tells us, the very sacred vessels from the altars were sold to purchase their emancipation. Yes, it was the Catholic Church that first raised the standard of freedom, for all men that freedom

“Whose battle once begun Reached the spiriting sire to son Though often lost is ever won.” But time goes on—Goth and Hun, Visigoth and Ostrogoth, brought ruin in their wake. Italy was overrun: the “Empire which was to last for ever” passed away, and Rome fell to rise as Pagan Rome—no more. The Vandals of the North, carried Chaos wherever they went. Attila and Alaric destroyed all before them. The temples were ruined, the libraries were burned, and the magnificent collections of painting and sculpture were trampled upon and broken. The Catholic Church stood upon the ruins of the civilized world, and out of Chaos built up the structure to which mankind owes nearly all, yes, nearly all, the civilization it possesses to-day. Yes, as Samuel Laing, the Scotch Presbyterian, said:—

“The Catholic Church and her establishments were then the only asylum of the spirit and the intellect and independence of mind were lodged, kept alive, and nursed to their present maturity, and that all that men have, of social, political, and religious freedom, may be clearly traced, in the history of every country, to the working and efforts of the independent power of the Church of Rome.” Yes, “Rome did much for civilization” but Christian Rome did far more than Pagan Rome to advance thought and consolidate freedom. Lecky too, who was a non-Catholic, substantiates Laing, for he says that the beneficial works of the early Church of Rome:

“Constituted to gather a movement of philosophy which has never been paralleled or approached in the pagan world.” Yes, it was the Catholic Church that saved civilization to the world; or, as Guizot says:— “Powerfully assisted in forming the character and in furthering the development of modern civilization, whose innumerable monasteries, with active monks and clergy, acted as centres in the diffusion of intellect and in that of reality, and whose glory is that the human mind, broken down by storms took refuge in the asylum of Churches and Monasteries.”

Who was it then that in the dark ages of ruin and dismay, when the light of learning was put out, the fire of literature and inquiry quenched, barbarism triumphant, and civilization destroyed; who was it but the Catholic Church that rescued the world from anarchy and decay? Let a Protestant again reply:— “If the Catholic Church had done nothing more than to preserve for us, its painful solitude and unwarded toil, the precepts and intellectual treasures of Greece and Rome, she would have been entitled to our everlasting gratitude. But her hierarchy did not merely preserve these treasures. They taught the modern world how to use them. We can never forget that at least nine out of every ten of all the great colleges and universities in Christendom were founded by monks or priests, bishops or archbishops. This is true of the most famous institutions in Protestant as well as in Catholic countries. And equally undeniable is the fact, that the greatest discoveries in the sciences and in the arts (with the sole exception of Sir Isaac Newton) have been made either by Catholics or by those who were educated by them. Our readers know that Copernicus, the author of our present system of astronomy, lived and died a poor priest, in an obscure village; and Galileo lived and died a Catholic. The great Kepler, although a Protestant himself, always acknowledged that he received the most valuable part of his education from the monks of the abbey of Weissenau. In other departments of science, as well as literature and the arts, including those of statesmen, orators, historians, poets and artists.”

O yes, the Catholic Church was the saviour of civilization the emancipator of the world. She was so during the first four hundred years of her existence and she was so during what is called the “dark ages.” The Rev. Mr. Bray says the Catholic Church was a “colossus of crime”—that for long ages her Popes “were guilty of almost every crime under heaven,” and that “the immorality of her priesthood was largely instrumental in her ruin.” He said too “the alliance of Church and State was brought about for the aggrandisement of the Church and for the suppression of liberty.” I challenge one and all of those issues. The Church was never so free, the people never so happy, as when the Popes exercised the temporal power. Italy does not now, nor never did, enjoy so much liberty as she did during the days of the Republics of Genoa, Pisa, Lucca, and Florence. How is it possible that a Church that has civilized the countries which embraced it, can be opposed to liberty, for civilization and liberty must of necessity go hand in hand. Let us look at St. Augustine coming to England to convert the people. Let us see him baptizing King Ethelbert who in the favour of his zeal was anxious to coerce his subjects and force them to adopt the Christian religion? Who prevented the King from using extreme measures—who but Augustine, the delegate of Pope Gregory I. Was not Michael, King of the Bulgarians warned not to force idolatry to become Christians by Pope Nicholas I? Did not the Council of Toledo, the fourth great reforming council, enact that “no one should be compelled against their will to become a Christian?” Yes, and this too at a time when the Church had unlimited sway, and when its power in Europe was unquestionable and unquestioned. Who stopped the crusade which was being preached against the Jews—who but St. Bernard. Can we forget the touching letter written by Penelon, Archbishop of Cambrai, to the son of King James II. of England, in which the illustrious prelate said:—

“Above all never force your subjects to change their religion. No human power can reach the impenetrable recess of the free will of the heart. Violence can never persuade men; it seems only to make hypocrites. Grant civil liberty to all, and in proportion as you are indulgent, but in tolerating with patience whatever Almighty God tolerates, and endeavouring to convert men by mild persuasions.”

civil liberty and Habeas Corpus to his subjects—who but Langton, Archbishop of Canterbury. Was not European liberty developed when Catholicism was triumphant? I grant that since the Lutheran secession liberty in Europe has advanced. I freely grant that before that secession the progress of liberty may have been somewhat sluggish. But what was the cause? Was not feudalism already being destroyed by the Church? Was not the administration of justice moral, national, and equitable. Were not States becoming larger and the grievances of municipalities being ameliorated. I grant that the organisation of society, and civil liberty was not the same in the sixteenth century as it is now, but it is absurd to compare the liberty of the subject three hundred years ago with the liberty of the subject to-day, as it would be to compare the liberty and security enjoyed in the sixteenth with that enjoyed in the thirteenth century. The temporal power of the Popes was never universal, therefore, they cannot be charged with the slowness of civilization and liberty, outside their own domain. When Mr. Bray says that that power was usurped, he uses not merely an inaccuracy, but he uses an anachronism. The temporal power of the Popes was the salvation of society. In Rome alone was the Inquisition never used to put a human being to death, while the rest of Europe was reeking with blood. In Rome alone did the people enjoy more civil and religious liberty than they did in any part of the world, as the spirit of the Catholic Church opposed to servitude and injustice, brought comfort to the afflicted and threw the mantle of its protection over the persecuted of the earth. Thither flew the Jews when there was a price upon their heads, and there, ay, under the shadow of the temporal power, under the guardianship of that religion, which they had attempted to destroy; therein Rome I rejoice to know—yes, I glory in knowing—that there alone was civil liberty secure, and men—Jew and Gentile possessed more freedom than they did in any part of the civilized globe. “Ah, yes,” says the Rev. Mr. Bray, “all very well, I grant there was a time when the Church was good, but it afterwards becomes a colossus of crime.” The clergy were for the most part profligate and the entire record of the “Romish” Church for whole centuries was but the record of “social and political crime.” Sweeping charges and liberally applied. At one time, he said, “a million swords would have been taken from the scabbard at its call: now only a few hundred French, and Belgians and Irish would respond to her appeal for martial help.” Not so sir, not so! Now as then a million of swords would spring out of the scabbard at her call for martial help, if the Faith was assailed. Yes, millions of Catholics would joyously take their places in line, and at a moment's call if the Church or the Faith required it. We might not all battle for the restoration of the temporal power, but God forbid that the Pontiff—the aged and venerable Pontiff, God bless him—or his successor should find it necessary to call the Catholics of the world to his standard in defence of the Faith. If that day ever comes and if the Rev. Mr. Bray lives to see it, I promise him that he will see history repeat itself and will witness millions of bayonets flashing from the scabbards, millions of bayonets glittering in the sunshine, and millions of men ready to march to death with military glee. He glories in the fall of the Papacy as a temporal power, yes, so did its enemies since the days of Corenelius to Pius IX. but it stands still as powerful as ever. The succession never failed, and 200,000,000 of faithful subjects give allegiance to its decrees. But I must go on. The Rev. Mr. Bray describes the trial of skill between Hildebrand and the King of Germany. But he gave a different account of the cause of that contest to what I have been in the habit of reading. Protestant historians too give a different version of the story. I read that Hildebrand was defending the liberty of the people, and opposing the heresy of the King. We know on the authority of Voltaire, Wheaton, and Kent, that the Popes were recognised as a power in Europe, and had a spiritual right to interfere in the internal affairs of other nations. Henry appointed a clerk Pope, ordered Hildebrand, the elected of the Cardinals and the choice of the people, to abdicate, sent his soldiers into the Churches and acted the tyrant over the defenceless Hildebrand. But with the spirit of a true pastor, the Pope still held out for the people until at last the King and Pope met at Canosa, and the Pope challenged the King by the body and blood of Christ, to swear as he swore, that he had never acted save for the good of the Church and the benefit of the people. The conscience-stricken King recoiled from the terrible ordeal, he could not take the oath, and the Pope, as champion of the people and defender of the Church, triumphed over the tyranny and the despotism of the King. Voltaire, De Maistre, Dellarmine, and many Protestant writers, support the Pope, and rejoice that despotism received so severe a shock as it did at Canosa in the year of our Lord, 1075. Yes sir, the Popes whom you have so much abused have ever been the champions of liberty in Europe. They rescued it when the Saracens brought ruin in their wake and upon the plain of Poitiers the crescent went down before the emblem of man's redemption. Was that not the doing of Gregory III. and Charles Martel? You say the Church broke marriage vows. Was it not the much abused Popes who preserved the sanctity of marriage and in spite of threats and denunciations from Philip Augustus of France or from Henry VIII. of England held on through all those dark ages to the precept that man shall not separate what God has joined. Inflexibly the Popes have resisted all through history, as they resist now—the immoral teachings of the divorce court. But says the Rev. Mr. Bray when the Court left Rome and went to Avignon, it became the most “voluptuous” Court in Europe. Hard words Sir, very hard words—and let us see how true. The Papal Court left Rome for Avignon in 1309. Of the Popes at Avignon Platina tells us that one of them Benedict XII. was a good man, “that he loved and sought out the good, but repelled the wicked.” Again St. Peter Thomas of Aquitaine celebrates the merits of another of the Popes who lived at Avignon—Clement VI.—while Fellet exposes the calumnies of Fleury about the same Pontiff. Again we find Narvoesay of another of the Avignon, Popes—John XXII. that “he carried great constancy into his enterprise. His mind was sound and sagacious, his heart magnanimous, and his prudence consummate. He was known to be eloquent, sober, frugal, humble and just.” Another of the Avignon Popes—Innocent VI. is said to have “loved uprightness and justice. His own life was upright and his zeal for religion unalterable.” Of another, and the last but one of the Avignon Popes—Urban V.—that he was “adorned by the finest virtues, and that his memory was so much respected that the King of France for a long time exempted from taxation the place where he was born.” And this is all. Here are all the Popes who were at the “voluptuous” court at Avignon. Ah but this is not all. Why did not the Rev. Mr. Bray tell the condition of Rome in 1309 and its condition when the Popes returned in 1371? Why did he not tell that in 1309—the marts were full of merchandise, the libraries full of books, and Rome looked as if she was about to equal the splendour of the age of Augustus. Where were the 150,000 souls which the Popes left in Rome in 1309, where were they when they returned in 1371. Gone, gone nearly all gone! Of the 150,000 only 17,000 remained. Grass, says De Maistre, was growing in the streets, the cattle were browsing in the thoroughfares, commerce had fled the marts, while literature was almost destroyed, and science was no more. Gone, gone, all gone. The people were half starved, and yet the Pope left the “voluptuous” court at Avignon,

and gave up its seductive pleasures for the misery of Rome; they abandoned the limpid waters of the Rhone, for the muddy fresher of the Tiber. I am not prepared to say that the Court at Avignon was all it might be, but take it all in all I deny that history sustains the charge that it was “the most voluptuous in Europe.” I grant that some of the Popes were not the best of men, but what had that to do with the purity of the many. Was the sanctity of Christ in any way sullied by the presence of Judas in the apostolic college? Of the 250 Pontiffs who have been head of the Church how many were bad? What line of Kings in the world can show so clear a record, Can England or France, Germany or Spain, Russia, or Sultan point to so pure and virtuous a succession,—a succession which has supplied the world with testimonies of virtue and piety, and has left a record, like it all in all, a history to which civilized non-Pagan history furnishes a parallel. O if I chose to dwell upon the monarchs of merry England and compare them with the Popes, but I am here to-night simply to defend and I shall not be betrayed into a single word that would hurt the feelings of the most susceptible Protestant in Montreal. But I allow Voltaire, who cannot be accused of kindly feeling towards the “Romish” Church to give his testimony of the Popes of Rome he says:—

“The wealth which the Popes acquired was spent not in satisfying their own avarice and ambition, but in the most laudable works of charity and religion. They expended their treasure in giving hospitals to excited Bishops at Rome, and in feeding the poor. And I may here add that the same Popes have generously imitated the munificence of the early Pontiffs.”

Yes the glory of our Pontiffs has been attested to in a thousand ways. All the world has been forced to witness their piety and their zeal. The infidel Gibbon says of them that—

“The Pope's temporal authority, is now confirmed by the reverence of a thousand years, and their nobility is the free choice of a people whom they have redeemed from slavery.”

Yes, whatever abuses found, for a brief while, refuge in your ranks, they were quickly reformed, and the history of the Pontificate stands the proud monument of your virtue. You sent reformers over Europe—you sent missionaries to civilize mankind, and to-day you find a grateful and obedient people the testimony to your virtue and to your zeal. You sent forth your missionaries to preach God's truth in every corner of the earth, and the Gospel was carried wherever mankind found a refuge or made a home. But I must go on. I come to the Lutheran secession, and I find the Rev. Mr. Bray saying that Luther bared the iniquities of the Church of Rome to the world. Now I shall say nothing of Luther to-night. I shall let him pass. I shall not tonight rake up counter charges against the Protestant Church, nor shall I revert to the persecutions which Catholics suffered in every country in the world, where the Lutheran secession became triumphant. My position to-night is purely defensive, and I have no desire to leave behind me any painful record of this lecture. There is now, at this moment, abundant chances of striking home at the reformers of the time, but I shall allow it to pass, and I sincerely hope that I shall not be compelled, in self-defence, to bared the doings to which the Catholic Church was subjected at the hands of Luther and his followers. But I may however speak of the Lutheran secession generally, and I am prepared to argue that the Lutheran secession may have impeded instead of having advanced the progress of civilisation by introducing discord. If Europe had remained Catholic, most of the world would now be Christians. The Church of Rome civilized nations when the difficulties of travel and research were almost insuperable. Her missionaries penetrated every corner of the known world, when it took years to cross the deserts of Africa, and sea voyages were long and perilous and almost unknown. The sound of the missionary bell was heard on the shores of China when St. Francis Xavier had to tramp wildernesses to reach his goal. Yes, the world was fast becoming christian when the Lutheran secession may have retarded its progress. If Europe had been Catholic, her Majesty's possessions in India would to-day scarcely be worshippers of Vishnu, or followers of Mahomed. The Catholic Church triumphed over Islamism in Europe, and if Europe had remained Catholic, it would in all probability have triumphed over Islamism in Asia. Yes, the Lutheran secession probably retarded the progress of civilization. About that time Catholic Europe was putting forth gigantic efforts to civilize the world. De Gama had doubled the Cape, Columbus had discovered America, Cortez penetrated a new world and took possession of its Capital, Magellan found a new passage to the Pacific—the spirit enterprise was everywhere abroad—Catholic Europe laid her right hand on the East and her left on the West.—the land of Tasso was joyous—and a Catholic Navigator, Sebastian D'Elcano, had made a tour of the Globe. But the Lutheran secession brought religious wars, the nations were divided, civilization became paralyzed, and from that day to this it has been a social war between two different schisms which have sprung up all over the world. I do not say that civilization has been permanently retarded by the Lutheran secession, but I say it was for a time paralyzed, and that the progress made by the Catholic Church in the past warrants us in saying that the world might have been more advanced if that secession had never taken place. I now come to another theme which the Rev. Mr. Bray calls the course of the “Romish” Church—the plotting Jesuits. The poor Jesuits—terrible men—they always come in for their full share of denunciation. They have often been persecuted, and even for a time suppressed. In the last century Pombal of Portugal, the Bismarck of his time, was their bitter foe, just as the Bismarck of to-day is their unrelenting enemy. They were expelled Portugal, as they have been expelled Germany, and, like the Popes, when they were expelled from Rome, they have always had an unhappy knack of coming back again. The “wicked, plotting” Jesuits have afforded our opponents a wondrous fund of small talk, and I was not at all surprised that the Rev. Mr. Bray should have taken them into his keeping. Whether the Jesuit is in Pekin, directing the observatory, or within the Arctic Circle, living on blubber and tallow candles, collecting manuscripts at the Vatican, or furnishing a meal for the frolicsome natives of New Zealand—whether he is kidnapping Indians on the prairies or savages on the paupias, it is all the same, there he is the plotting, terrible Jesuit. But let us look into what they have done. In no country in the world had the order of Jesuits, so much power as it had in Paraguay. There they were found in all their terrible authority—and what do we find as the result. Listen to what D'Alembert, who certainly was no friend to the order; but listen to what he says of those “plotting Jesuits” in Paraguay:—

“The Jesuits have acquired a monarchical authority in Paraguay, founded solely on opinion and on the mildness of their government. They make the people who obey them happy. What we know of their administration is the best eulogium, and perhaps makes it desirable, if what is said is true, that other barbarous countries where the people are oppressed and unhappy, should have the Jesuits for apostles and masters.”

Raynal, a non-Catholic, writes in his “Histoire Philosophique”

“Nothing equals the purity of morals, the mild and tender zeal, the paternal care of the Jesuits of Paraguay. Each Jesuit is at once the real father and guide of his parishes. This authority is not felt, because he neither commands, forbids, nor punishes anything save what is commanded, forbidden, or punished by the religion that they all adore and cherish as he does himself.”

Buffon, the infidel, writes:—

“The missions have made more Christians among these barbarous nations than the victorious armies of the princes

subjugated them; they conquered Paraguay; mildness, good example, charity, and the constant practice of virtue opened for the missionaries a path to the heart of the savage; they possessed their confidence after having tamed their ferocity. Nothing redounds more to the honor of religion than to have civilized these nations and laid the foundations of an empire without other arms than those of virtue."

Don Juan d'Ulloa writes a glowing eulogium of the Paraguayan mission in his "Voyage de l'Amérique méridionale."

The English historian Robertson avers that "it is in the New World the Jesuits have exercised their talents with the most éclat and in a manner the most beneficial to humanity," and, like Don Juan d'Ulloa, he pronounces a long and magnificent eulogium on them.

The illustrious Muratori concludes his excellent "Relation des Missions du Paraguay" in the following words:

"I wish that some of these enemies of the Roman Church who push their hatred of the Jesuits so far as to deny the fact of these admirable missionaries, and the purity of their intentions in the painful ministry they exercise among the Indians, would consent for a space to become the companions of the apostolic voyages, and thereby witness and examine all the sufferings they undergo for the salvation of souls. It would soon return minus his prejudices, and perhaps that view would suffice to draw him out of error, which can never boast of such apostles as are to be found within the Catholic Church."

Count Ferrand, peer of France and Minister of State, who died in 1824, writes:

"The Jesuits established the happiest government that ever existed." He calls it "a miraculous work of concord and happiness," and concludes with these words: "When, after having read the sanguinary annals of America, we come to the history of Paraguay, we imagine ourselves elevated to a higher region and a purer, and more vivifying atmosphere. What would have been the result had the unhappy Indians been treated throughout all America the same as in that privileged land?"

What a host of testimony, Protestant and infidel to the merit of those terrible men. Yes, they are terrible men, who are in advance of their time. Their enemies do not despise these terrible men, but they fear them. Persecuted they are still triumphant, and they stand like a wall of brass between the enemies of the Church and its assailants. Yes, the foes of the Catholic Church have reason to fear the Jesuits, for in them the best opposition legion will find foemen worthy of their steel. But the Rev. Mr. Bray goes too far when he threatens them with expulsion from Canada. Take care, sir, you broach on dangerous grounds, and you will find that those plotting Jesuits have friends in court, even as terrible as they are represented to be. Let us not forget that Bacon, in speaking of the best art of training youth, says that "the shortest method to do so would be to consult the teachings of the Jesuits," and as he afterwards adds "among all that has hitherto existed there is none better." These men—these terrible men are likely to have friends around them, and it is a dangerous policy to advocate their expulsion from Canada. Like the Church, they have survived persecution in every land, and they are even likely to survive the hostility of the pastor of Zion Church, Montreal.

I can imagine one of those bad men—the Jesuits—quoting Shakspere in reply to the Rev. Mr. Bray, and saying:—

There is no terror in your threats, For I am arm'd so strong in honesty, That they pass by me as idle wind, Which I respect not.

But I must again pass on, and once more cross spears with the Rev. Mr. Bray, when he says that the Church of Rome was a political institution defying the Government of the people. You are wrong again, Rev. Sir. The Church claims to be no such thing. She exercises no more authority than other churches claim as belonging to the bodies that govern them. Yes, I shall pin you down to your assertion, an assertion which I challenge you to prove and in which I know you are mistaken. All the Church claims is supreme spiritual authority. The Church no more claims to "defy the State," than it does to defy the moon. I could quote from the Reformed Dutch Church; the Westminster confessions, still believed in by Presbyterians, from the book of discipline of the Church of Scotland; from the Book of Common Prayer of the Church of England, in the thirty-ninth Article; from the Act of Parliament of Henry VIII; from the book of Concord, and numerous other works to prove that the Catholic Church claims no more, nor less than other denominations claim as their privilege and their right. The Catholic Church—as a Church—has no temporal power. She never had such a power, and she never claimed it. Will you take the authority of Cardinal Manning when he says, "The authority which the Church has from God is not temporal but spiritual." And again "In all things which are purely temporal, and in extra finem ecclesie, outside the Church, it neither claims nor has jurisdiction; in all things which either promote or hinder the eternal happiness of men, the church has a power to judge and enforce." I find the same in a higher authority—Pope Innocent III. Saurer and Bellarmine say the same, while the Bull of Boniface VIII. so often quoted against us, is proved to refer purely to temporal authority—by the words—de necessitate valitatis. No, no, the Catholic Church never claimed temporal authority, she never exercised it, but vigilant of the spiritual wants of her flock, she jealously guarded them, and constitutionally resisted, such temporal power as was likely to endanger the safety of her children. Other churches claim as much powers as the Catholic Church, but none of them, perhaps, exercise so much vigilance in defending it. If individual cases of excess occur then they must stand upon their own merits; they do not make up the Church. No, no, the Church claims no temporal power whatever, but so far as her "spiritual" authority is concerned—like the old French Guards "They die but never surrender." Yes she has guarded the spiritual wants of her children, from the saintly Pontiff who still remains in the Vatican, down to the time when her authority is almost lost in the haze of fablie. She has guarded it in the twilight of civilization, and she guards in the zenith of its glory. She has guarded it in the Old World, she is guarding it in the New, where the losses she sustained in the one are more than compensated for by the victories she obtained in the other. She guards it here in Canada, and we the loyal children of her Faith stand to-night the defenders of her honour, the champions of her fame, and the repeller of the calumnies which have been heaped upon her name.

But insult follows insult. They come not in single files but in battalions. Our priesthood were "immortal" the temporal power was "usurpation"—"miracles" were "invented." The Pope was "infallible" but still he was not happy" and for "centuries the Church was guilty of almost every crime under heaven." Yes every insulting phrase which could with the commonest decency be used upon a public platform was hurled at our heads. Our young men were "unfitted for trade"—"Scotchmen would get rich while Roman Catholics would get poor"—and Rome "was the enemy of domestic peace, of general freedom, of social morality, the friend of popular ignorance, of barbarism, political corruption, anarchy and political revolution." And all this from the Rev. Mr. Bray, pastor of Zion Church, Montreal.—This from the gentleman who meant "no insult." It is not true, Rev. Sir, it is not true. I say here in the presence of this magnificent demonstration, that any man who could use such language cannot be a true Christian, much less a true Christian minister. What! the Church of Rome "the friend of popular ignorance" and all the rest. The Church that rescued civilization, from the chaos caused by the barbarians of the North—the Church that has been the very corner stone of popular liberty, social security, and intellectual advancement. The Church that opposed no liberty

but license. Who founded nearly all the Universities in Europe? The Church and the Catholic Church alone. Lecky tells us that it laid the very foundations of modern civilization, and Huxley confesses that the nineteenth century strikes its roots into the centuries gone by, and draws nutriment from them. This Church that is "the friend of popular ignorance." Ave I'll pin you to your words Mr. Bray—this Church that is the friend of popular ignorance is said by Hallam to be the cause of saving the ancient history of Greece and Rome. How truly does Dr. Newman say that there is "not a man in Europe, now who talks so bravely against the Church, but owes it to the Church that he can talk at all." Under the Church, America was discovered and the holy sacrifice of the mass was offered up, with magnificent éclat, when Columbus set sail upon his enterprise. Was not the Savoyard priest who afterwards became a bishop, a discoverer in his way, and have not whole communities as well as individuals like Secchi acquired eminence for their learning. Had not St. Augustine as lofty a mind as Huxley. Was not Suarez more subtle than Hahn, Kepler more profound than Bäckle Bossuet more eloquent than Froude, and Newman loftier than Tyndall? What! the Catholic Church "the friend of popular ignorance?" I will quote Protestant authority against you, and first of all I will take Froude who said that the Church:—

"Was always essentially democratic while at the same time it had the monopoly of learning."

Did the Rev. Mr. Bray ever hear of Ranke, who was not a Catholic but who said:—

"A slow but sure and unbroken progress of intellectual culture had been going on within its [the Church] limits for a series of years. All the vital and productive energies were here united and mingled."

Did he ever know that Lecky said that:—

"There can be no question that the Papal power was on the whole favourable to liberty, and the special representative of progress."

Did Hallam's, an authority which the Rev. Mr. Bray cannot deny, words ever cross his eyes as he said that:—

"The praise of having originally established schools belongs to some bishops and abbots of the sixth century; and that it was owing to the influence of the Archbishop of Canterbury, sent thither by the Pope in 600, that the knowledge of the Latin and Greek languages were propagated in the Anglo-Saxon churches."

What does Maulezuc say about this:—

"Boasted revival of letters in the sixteenth century was at least as active within the court of Leo X. as outside it, and that the advancement of learning and philosophy has always been so acceptable to the Catholic Church, that it is not a mere hypothesis that it can be any danger to her in the future."

Was not Copernicus a simple priest, who was sheltered by the Pope and encouraged in his researches. Has not the calumny about his fearing to publish his discovery been exposed, and exposed too, upon the testimony of a Protestant historian—Karl Adolf Menzel. To him is due the theory of the earth's motion and the enemies of the Church say that he was afraid to publish his theory "because of the opposition he expected from the Church." But what does Menzel say? Speaking of Copernicus, he says:—

"His indifference to renown, was one of the reasons why he did not publish his works," and "if he had needed a protector he would have found one in the lover of science Pope Paul III."

Why his work, when it did appear was dedicated to the head of the Church—and as we read the bishops of Culin and Cardinal Schomburg superintending its publication:—

"On the express grounds," says Sir David Brewster, "that the authority of the Pope might silence the calumnies of those who attacked these opinions by arguments drawn from the Scripture."

Are we to be troubled by the phantom of that poor starry Galileo in this year of our Lord, 1877. Has not the misrepresentation that he was cast into prison by the Pope because of his theories, been confuted over and over again. Is it not true that his telescope was erected in the garden of Cardinal Bondoni, and as Salisbury says,

"He received an honourable welcome from them all. His imprisonment is well known, and it is a curious and amusing story of members of Sixteen academy. The Pope was his protector, encouraged him in his labours, and even granted him a pension of one hundred crowns and to his son Vincenzo fifty crowns for life. Are all these facts not enough."

Does not Brewster say of this that:—

"It must be regarded as a donation to science itself and as a declaration to the Christian world, that the Church of Rome was willing to respect and foster the genius of its enemies."

The Church, "the friend of popular ignorance!" Who appointed Kepler—a Lutheran to a chair of astronomy in Rome, after he had been persecuted at home, and the theory of the earth's motion as taught by him condemned by the divines of Tubingen as "damnable and contrary to the Bible?" Who but the Church of Rome, "the friend of popular ignorance." My authority for this is the Protestant Wolfgang Weuzel. But even then had not Rome her Leonardo da Verri, her Fra-castori, and her Casalpia? Was not the Lyceum established 50 years before the Royal Society in London or the French College in Paris? And after all did not great men in those days—as Hume tells us, Lord Bacon among them, reject the theory of Copernicus "with positive disdain." The Church of Rome "the friend of popular ignorance" indeed. The Church carried the torch of enlightenment over the whole world—and diffused the knowledge which she possessed over every corner of the globe. Aye, here too, in Canada, must the Rev. Mr. Bray say the Church has been and is "the friend of popular ignorance." Here he said the Church of Rome "had a most expensive system of education doing nothing," that Catholics were "unfitted for trade" and that "Scotchmen would get rich while Roman Catholics would remain poor." Calumny after Calumny until I approach the end. And now let us see what truth there is in this remark. When I saw it I knew it could not be true and I went to work to expose the calumny. And what did I find? I found the Durham Dispatch. Most of you are aware that Lord Durham came to this country armed with exceptionally great powers, and now I shall quote from his despatches in order to place before you the opinion of a Protestant nobleman in opposition to that of the Rev. Mr. Bray:—

"I am grieved—he writes—to be obliged to remark that the British Government has since its possession of the Province done, or even attempted, nothing for the promotion of general education. My object in writing which it has appeared in connection with the subject is by no means creditable to it. For it has applied the Jesuit Estates part of the property destined for education to supply a species of fund for secret societies."

Again he says:—

"It is the Catholic clergy to whose exertions the French and Irish population of Lower Canada are indebted for whatever means of education they have ever possessed."

What does the Rev. Mr. Bray think of that? But that is not all. The same nobleman says again that:—

"The Catholic priesthood of this Province have to a remarkable degree cultivated the good will of persons of all creeds, and I know of no parochial clergy in the world who in the practice of all the Christian virtues and zealous discharge of their clerical duties are more universally admitted and has been productive of more beneficial consequences. They are the effectual guardians of the morals of the people."

And still more from the same nobleman:—

"I know of no people among whom a larger provision exists for the higher kind of elementary education or among whom such education is readily extended to a larger proportion of the population."

And now I shall take another authority Mr. Samuel Laing, the Scotch Presbyterian:—

"The education of the Catholic clergy," says Laing, "is perhaps positively higher and beyond all doubt comparatively higher than the education of the Scotch clergy."

the Catholic School Commissioners. In a leading article on the subject the Gazette admits that the:—

"Catholic School Commissioners are in no way behind and are in fact as one of the schools particularly in advance of their brother Commissioners having charge of the Protestant Schools."

I may, however, add that since that was written the Protestant School Commissioners are making laudable efforts to surpass their Catholic friends, and in such an effort, I hope that a generous emulation will inspire both one side and the other.

Is not this strong testimony—written in a Protestant journal but written by a man who is not blinded by bigotry or hatred or Popery and all its belongings. "An expensive system of education doing nothing," says the Rev. Mr. Bray. In all there are 21,000 children being educated out of a Catholic population of about 90,000, and that is "doing nothing." In 1807, the number of children at school was only 13,000 odd, and to increase to nearly 21,000 in ten years "is doing nothing." In 1872, the lay commissioners had only 2,500 children under their jurisdiction, while in 1876 they had 6,088 "doing nothing." Then there are 13 young men who have been educated at the Catholic Commercial School, in the Banks of Montreal, "unfitted for trade." As to the wild assertion about a teacher who was desirous of making an application for an increase of salary, but could not write a letter, I challenge Mr. Bray to prove that assertion, or he must allow the stigma of being the "willing victim" of a misrepresentation to be attached to his name. The Catholic and the Protestant School Commissioners have always worked harmoniously together, and all the enemies of "popular ignorance" will do their best to secure a continuance of that good understanding in the future.

He said, too, that there was a Mechanics' Institute and literary and debating society in Montreal at one time, but "the priests finding the good they were doing the masses, would not have them, for the people got to know something, so they killed off the institute and put in their place card, billiard, and drinking saloons." Into what excesses will bigotry carry one, and into what errors it causes the unfortunate to plunge. The "Institute" referred to belonged to the Catholic School Commissioners. Their old building was put up to the highest bidders, and was purchased by a society of Catholic young men, for the purposes of a club. The club was well conducted and respectable, a place of recreation, of amusement, and of instruction, but what mocking demon pursued this man's soul that he could thus construe this commercial dealing to the wickedness of our clergy. Would not the Catholics of Montreal be ashamed to hold the Protestant clergy responsible for the uses to which some of their houses of worship have been turned? Are there not a few places now in Montreal—places which are a disgrace to the city, and were they not once dedicated to Protestant worship. And would not every respectable Catholic in the city blush to hear Protestant clergymen held responsible for the late uses to which some of those buildings had been turned?

And now Rev. Mr. Bray—man of unclean lips—I leave you. You have wantonly and without being provoked thrown the brand of discord among the citizens of Montreal. You have heaped insult after insult upon the Catholic people, and I leave you to the mercy of all impartial and peace abiding men. Your mission is war upon the "dominant" religion, and calumny and bigotry are your weapons of assault. There was a time in Montreal a time that even the pleasure of reading about, conjures up far different and more Christian emotions than those that are likely to be awakened by the Rev. Mr. Bray. I have heard that in the days of the late Metropolitan—the revered, venerable and beloved Dr. Fulford—peace was the order of the day. I have heard that earlier still when this Colony was emerging from its struggle with the wilderness, when here in Montreal in the Church of the Recollect Fathers in Notre Dame St. there was mass for the Catholics in the morning, service for the Church of England in the forenoon, and worship of the Presbyterians in the afternoon. Yes, these were Christian times—times when men were guided by Christian and charitable virtues, and the nobler impulses of the mind swayed the conduct of all. But they say "old times have changed, old manners gone"—and in some respects more so the pity. But of that old old Catholic Church—that rock of ages—which has seen the dynasties of the earth crumble in decay—beside which Greece and Rome, Sparta and Athens, Saxon and Celt have vanished like "the useless fabric of a vision"—against whose sides schism and infidelity have dashed themselves in vain—stands to-day the glorious record of Catholic piety and Catholic progress, all the world around. As Antons of old gained fresh strength when he touched his mother earth, so you, old Catholic Church, inspire your faithful followers with zeal, when they seek refuge in your bosom. O, yes, old Church—200,000,000 of faithful souls stand by you to-day, and glory in that new resurrection which appears to be awaiting you, and as the horizon predicts the progress of your glory, we hail you in the fulness of our:—old Church—Infallible—Indestructible and One.

At the conclusion of the lecture, which was listened to throughout with marked attention Rev. Father Miller, one of the Redemptorist Fathers, moved a vote of thanks to the lecturer, which was seconded by the Rev. Father Schwarz, another of the Fathers, and being put to the meeting by the Rev. Father Callaghan, of St. Patrick's Church, was carried unanimously.

"RAW HEAD AND BLOODY BONES." Some person has been playing a joke on the Rev. Mr. Bray. He has been the recipient of a "threatening letter"—in which the "curse of the saints" is invoked upon his head—and the cross bones—skull, and grave, is artistically portrayed. The coffin too is there and "J. Bray" is written upon the lid—while a tombstone bears the inscription "Died 1877." The letter is not well conceived, for it betrays its origin. It never came from a Catholic mind. It is a clumsy creation. No Catholic would spell Rome—Roam—not would an assassin mind think of subscribing—"Yours &c., An upholder of the True Church of Mary." It is the worst thing of the kind we ever remember seeing, and is only equalled by the calumnious report that the Catholics intended to attack Zion Church, on the occasion of the Rev. Mr. Bray's last lecture. It is hard to be serious over such patent misrepresentation, but we sincerely hope that the writer of the letter will be found and punished, and that our gallant citizens the Orange Young Britons will not again be the victims of a hoax. We believe that they were armed and in the neighbourhood of Zion Church during the Rev. Mr. Bray's last lecture. There was no necessity for this, and if they are willing to accept the assurance of a "Papist" journal, we frankly tell them that the Catholics of Montreal desire no quarrel with them.

OUR OTTAWA LETTER.

FROM OUR SPECIAL CORRESPONDENT

PATRICK'S DAY PREPARATIONS.—THE LABOURER WORTHY OF HIS HIRE.—POETRY.—PARLIAMENTARY AFFAIRS.—DEPUTATION OF IRISH CATHOLICS FROM TORONTO.—MR. COSTIGAN AND O'DONOGHUE, &c.

In regard to the celebration of the Irish national anniversary, Ottawa possesses advantages in carrying it out that are peculiar to itself. We have here the Governor-General, who hails from the old country, and as Parliament is in session, we have representatives from all parts of the Dominion from ocean to ocean. Of Mr. Costigan's nationality (and his love for it) there can be no doubt, and I think one of the members from British Columbia has a trifle of the red blood of the northern class running through his veins. We shall have at our concert Monseigneur Bishop Duhamel, who claims that he, when he was a simple cure, got where he would, was always called the "Irish priest," His Lordship Bishop Lewis, Protestant Primate of Ontario, Rev. Dr. O'Connor, Archbishop Lanier, Dr. Jones, of St. Albans Church, Sir John A. Macdonald, the Hon. Alex. McKenzie, and a host of other distinguished men, a fact which goes to show that Protestants are beginning to rival us in their respect to St. Patrick. The Irish Societies will form up in front of the St. Patrick's Hall at 9 a.m., and thence march to St. Patrick's Church, where Grand Mass will be celebrated at 10 o'clock. The sermon of the day will be preached by the Rev. Father Whelan.

The Catholic Young Men's Society is making arrangements to amalgamate with the St. Patrick's Literary Association, and indeed it is suggested by prominent men of all the Irish Societies that the whole unite into one, which will tend to a more united spirit and ultimate good than each working singly.

There is a genius here who writes over the *nom de plume* of the "Low Farmer," for the *Free Press*. He has a knack of composition, and has for a long time been afflicted with the *caevotes scribendi*. He is extravagant, ungrammatical, and almost illiterate in his effusions, but has that sublime confidence in his abilities which urges him on to deeds of daring against two eternal enemies of his—one supposed, the other real—they are Lindley Murray and the Catholic Church. He has scribbled off stories innumerable, and sometimes ventures to pourtray an Irish character. Oh how my heart aches at the manner in which this ignoramus makes an Irishman speak, almost, in fact as badly as he does himself, and that is saying a great deal. He is at present engaged in writing a series of "pomes," which he is pleased to style *Sessional Songs*, and a more filthy, lying, scurrilous lot of trash it would be difficult to discover.

I trust you will not for one moment imagine that I thus drag from obscurity a wretched, illiterate, scribbler for the sake of venting my spleen on him and his works, no such thing I assure you. This man is employed by the Government as extra Sessional Clerk at the rate of \$1,60 a day and I am in a position to state without fear of contradiction that up to this time he has not written one line to earn his hire except these sessional songs. The preceding Government had, I am informed, the like literary (or illiterate) hacks in their employ, but I humbly suggest it is about time the farce was ended, especially when it comes to pass that the religion is abused of half the population of Canada, which half help to pay their proportion of the \$4,00 this gentleman receives for abusing it. Parliamentary affairs were dull last week except at the beginning when the leaders spoke on the Northern Railway and abused one another to such a pitch that the speaker had to interfere, but to no purpose as the passion of honorable and right honorable members got the better of their judgment. It is said Sir John and Dr. Tupper demanded private explanations of Mr. Blake after the sitting, but what ensued no one knows, at least I don't. The debate on the tariff goes on wearily, drearily, night after night and is not yet ended. A division was expected on Friday and the galleries were crowded to suffocation by politicians anxious to witness the result but they went away disappointed as it did not take place after all. It is sure to come off tomorrow night however (Tuesday), and we shall then be able to discover the strength of parties on the great question of the day. Mr. Costigan will move for papers to night connected with the trial and imprisonment of Mr. O'Donoghue, one of the men alleged to have taken part in the Red River insurrection and the Scott murder. Riel and Leprie the principals in that erratic affair have received conditional pardons while O'Donoghue, is suffering the vengeance of the law as it stands, who, if he were guilty at all which is doubtful, merely acted under orders. There is a strong French party in the House which exerted itself in behalf of Riel and Leprie, and there is no strong Irish party in the House, but nevertheless Mr. Costigan is resolved the man shall not suffer any longer if he can help it.

Messrs. P. Boyle, Editor of the *Irish Canadian*, John O'Donoghue, ex-M.P., A. H. McCrosson, J. D. Merrick and M. Carroll, arrived here from Toronto on Saturday night, and had an interview with the premier to-day on matters affecting the Catholic body. In my last letter I said the pupils of the Congregation of Notre Dame held their calisthenic exercise in the *Salle de Manger*, whereas it was in reality in the *Salle de Musique*. Trade seems to be reviving in Ottawa, and bustle and commotion are observable in the streets. At the conclusion of the services in the churches yesterday, a congratulatory address to the Holy Father was signed on the occasion of the anniversary of his 50th Episcopate.

AGENTS WANTED, in every City and Village, to canvass for the "TRUE WITNESS." Energetic canvassers can make from \$3 to \$5 a day. Apply at once.

PERSONAL.

SHEEHAN.—Mr. Sheehan, an Irishman and a Catholic, has carried off the highest honors at the Buffalo, N. Y., University.

PURCELL.—Archbishop Purcell, of Cincinnati, Ohio, was one of the publishers of the Lancaster *Intelligencer* forty years ago.

MURRAY.—Mr. W. A. Murray, the well-known dry goods dealer of Toronto, is home again after his 91st trip to Great Britain.

BENNET.—James Gordon Bennet, the ubiquitous proprietor of the New York *Herald*, has left Paris for Algiers.

WHELAN.—Rev. M. J. Whelan will preach the sermon at St. Patrick's Church, Ottawa, on St. Patrick's Day.

LUBY.—Thomas Clark Luby, is advertised to lecture on the evening of the 17th inst at in the Grand Opera House, Toronto.

CULLINAN.—Very Rev. M. Cullinan, the chancery of the Diocese of Savannah, Ga., died at Columbus, Ga., on the 23rd ult., aged 41 years.

POWER.—Mr. O'Connor Power will reply to the toast of "the Day we Celebrate," at the banquet of the Knights of St. Patrick, St. Louis, Mo., on St. Patrick's Day.

GATLING.—Mr. Gatling, inventor of the gun of that name, has brought out a new mitrailleuse from which three hundred rounds a minute can be fired.

VAUGHAN.—Father Kenelm Vaughan is on his third visit to South America, where he will circulate 44,600 copies of the New Testament in Spanish.

O'DONOGHUE.—Rev. D. O'Donoghue, of the Cathedral, Indianapolis, is to be the orator of the day at the great Irish festival on the 17th of March in that city.

GALLAGHER.—Rev. H. P. Gallagher of San Francisco, has established free schools for Catholic children in his parish. They are numerous attended.

MACALISTER.—A Scotch youth, named Macalister, has just accomplished the unprecedented feat of winning at Cambridge all the chief prizes at one sweep, and becoming senior wrangler too.

DEVILIN.—We learn with regret that Mr. B. Devilin, M. P. for Montreal Centre, in the Dominion Parliament, is at present suffering from severe illness, being confined to his room in Ottawa.

ELLIS.—Buffalo is setting up a claim to Miss Eliza Collins, the new prima donna—professionally known heretofore as Miss Eliza Forsyth, of Port Erie, Ont.

O'LEARY.—Daniel O'Leary still retains the title of champion pedestrian of the world. He was recently matched to walk against two Englishmen, and beat them both easily.

KEATING.—Judge Keating of Clarion Co., Pa., has sent Bishop Mullen a draft for three hundred dollars, to be used in the purchase of a memorial column for the new cathedral at Erie.

ELLISON.—Mayor Ellison, of St. Thomas, has received the contract for the new brick school in Dexter. The price is \$208, the lowest of nineteen tenders.

WARD.—Mrs. H. Ward, widow of the late Wm. Ward, the founder of Wardsville, died at the residence of her son-in-law, in St. Thomas, the other day.

GRANT.—The rumor on Staten Island is that Gen. Grant will, on his return from Europe, occupy the Gardner mansion, and have charge of a model institution in New York.

MALO.—Rev. J. P. Malo, Indian Missionary, formerly of the Archdiocese of Oregon, is now in the Archdiocese of Boston, for the purpose of establishing branches of the Catholic Indian Missionary Association.

WALSH.—His Lordship, Bishop Walsh of London, Ont., arrived home Saturday night, a fortnight before he was expected. It is reported that His Lordship has been successful in securing funds for the erection of a grand cathedral.

BOOTH.—Mr. J. R. Booth, of Quebec, received a telegram from the foreman of one of his lumbering shanties, 150 miles up the Opeongo, that three inches of snow had fallen, and that there was every prospect of more snow. Men and teams were busily engaged in drawing the timber on the snow to the river.

SHEA.—Of Michael Shea, saddler formerly of Quebec; when last heard from resided in North Street, Boston. Information of him will be received by his sister, Miss Margaret Shea, St. Patrick's Prosbrytery, Quebec, Canada.

FAHEY.—It is rumored that Mr. James Fahey, late editor of the *Hamilton Spectator*, has accepted a lucrative position as Canadian correspondent of the New York *Herald*, with his headquarters in Montreal.

O'NEILL.—William O'Neill, newsboy, has rescued six persons from drowning in the East River, N. Y., and is given a medal by the life-saving benevolent association. He has a good start towards equalling Charles Read's Scotch hero.

KILLEY.—The obsequies of the late Father, Kelley, pastor of St. Joseph's church, Providence, Rhode Island, were celebrated Wednesday, the 28th ult., in the presence of an immense congregation, comprising over 100 priests from all parts of the country.

KILROY.—The Rev. E. B. Kilroy, of Stratford, who accompanied Bishop Walsh to Rome, has had the degree of Doctor of Divinity conferred upon him by the Irish College in Rome. His zeal and scholarly attainments entitle him to the distinction.

HINCKS.—Sir Francis Hincks, in a long letter in the *Journal of Commerce*, reviews a letter on the subject of "Our trade relations with the West Indies and South America," by J. W. Paterson, secretary of the Montreal Board of Trade and Corn Association.

KELLY.—The only victim of the disaster of St. Francis Xavier Church, New York, not indentified last week has been found since to have been Maggie Kelly, of Thirtieth-street and Sixth Avenue.

BELL.—The *Amprion Review* is pleased to learn that Mr. John Bell, of Pembroke, who last fall tried the experiment of shipping the lumber cut for him at the Wapa Mills direct to England, has been rewarded for his enterprise by finding the venture turn out well.

DUM.—Father Dum, S. J., first discovered and utilized the properties of gas. In 1794 he introduced it at Stonyhurst, and in 1815 lighted with gas the village of Preston. The portrait of this Jesuit, still hangs in the main room of the Preston town-hall.

BOUCAULT.—Dion Boucault is the youngest of four brothers, sons of Samuel Boucault, a Dublin tea merchant, who married Miss Anne Darley, of that city. The Boucault family have been residents in Dublin since 1690, at which time they emigrated from Touraine, in France. The precise date of Mr. Boucault's birth was the 26th of December, 1822. His earlier years were passed in his native city, Dublin, and he finished his education at the London University.

Written for the True Witness.

A TRIBUTE TO THE SHAMROCK.

This told in ancient legends, In records dim and quaint, That where'er the sandals pressed, Of Ireland's patron saint, The shamrock and the daisy, Twin jewels of the sod, Sprang up in grateful homage, To mark the spot he trod.

Then bring me pure fair flowers, And with the shamrock twine To lay upon the Altars, In Blessed Patrick's shrine, Bring all things bright and beautiful, To deck the sacred fane Bring music, sweetest music, To join the glad refrain.

And bring me true heart homage, Such, as our Fathers gave, When first they learned from Patrick's lips, That "Jesus died to save,"

The shamrock got its mission then, He blessed it from that hour, When o'er the lowliest Isle on earth, Faith dawned with glorious power.

He blessed each mountain and each vale, River, and lake, and stream, But a triple blessing he bestowed, Upon the shamrock green, Oh dainty little triune leaf, Gifted with power and sway, Each Irish heart that wears thee, On this, our dear Saint's day.

AGNES BURT. MONTREAL, March, 17th.

THE FREE GRANT DISTRICTS.

To the Editor of the True Witness.

BRACEBRIDGE, 2nd March, 1877.

The attention of Catholics has been directed towards the Free Grant Lands in the districts of Muskoka, Perry Sound and Nipissing by the various communications published in the two Catholic papers of Toronto in the course of the winter. I can vouch for the correctness of those communications.

Mr. Edward Handy who has written most of them over his own signature has rendered good service to the cause of Catholic immigration by entering into the minutest details, the information which he gives is of great value, he has for five years been engaged at intervals in these districts, and the duties he had to fulfil made him familiar with the country around Bracebridge, Parry Sound, on the Magnetawan River and the South of Lake Nipissing, as far as the Mattawa River. He has availed himself of the opportunities he had to see for himself the progress made by settlers in clearing their land and raising their crops. I refer intending settlers to Mr. Handy's letters, they will find in them every information they require.

I have myself visited thirty-four Townships in the Free Grant Districts during this winter since sleighing commenced, I have seen and conversed with most of our Catholic settlers. I have enquired of them about their life in the bush their prospects and their drawbacks and I am fully convinced that many more of our people would do well if they tried their fortunes in Muskoka. Amongst many persons a wrong impression prevails concerning the Free Grant Districts they seem to have heard only of the disadvantages of this Territory they imagine that Muskoka is a wretched country quite unfit for a human being to live in. I have shared in such prejudices, until I saw for myself and now my opinion of Muskoka has completely changed. I am convinced that any man who understands farming who is willing to work and who is of sober habits has good prospects before him in this part of the Country. New comers should have some means to begin with, a man who comes penniless can hardly succeed, the first year he cannot raise much except potatoes, but the second summer if he has a little means and has been sufficiently industrious he can raise wheat and everything else necessary to support his family, every kind of crop grows here, wheat, corn, oats, peas, hay, potatoes, turnips, &c. This Country has been opened for settlement only a few years, in many parts you already see extensive clearings; large barns, and commodious houses, last year many crops failed in the front, they also failed in some parts of Muskoka, still in several townships here, amongst others, Brunel and Parry, crops yielded well, wheat from 25 to 30 bushels to the acre, oats 40 bushels to the acre, barley and peas 30 bushels, hay one and a half to two tons, potatoes and turnips any quantity from 300 and 400 bushels and even more. I admit that the townships of Muskoka touching on the old settled counties present not an inviting appearance, that portion of the country is rocky and mostly unfit for settlement. I can only say that those townships should not be chosen, I do not care how far back a settler goes, only let him take good land, and good land is to be found in abundance; by all the information I have been able to gather from the settlers themselves—and they should be good judges—from the lumbermen from those who have visited the country, from the surveyors or as you read from the reports embodied in the general report of the commissioners of Crown Lands, most of the townships on the Magnetawan River and further north to Lake Nipissing, contain from 50 to 80 per cent of good agricultural land, soil, sandy loam and in most cases heavy clay loam, The townships specially adapted for farming purposes and which so far are only partially settled, are, Parry, Armour, Strong, Machar, Gurd, Nipissing, Pringle and Paterson, you reach Parry and Armour by way of Bracebridge and Huntville, and the other townships by the Nipissing road. Every head of a family having children under 18 years of age can obtain gratis, 200 acres, with the privilege to purchase another hundred acres at fifty cents per acre, any young man or young woman 18 years of age is entitled to 100 acres gratis, on the condition that the settlement duties are fulfilled. Those duties are to clear 15 acres on each grant in 5 years and to build a suitable house at least 16x20 feet in size. There are plenty of farmers in old settled counties whose farms are too small to be divided amongst their children, these are the people who would have a good chance in the Free Grants, it is those farmers and their sons whom I would like to see coming here rather than to see them going to the States, far away from their friends, where too often they are exposed to the temptation of neglecting their religious duties, and sometimes to lose their Faith altogether. I do not say that other parties have not a good chance here, indeed some have succeeded very well, but still for reasons that every one will understand, their prospects are not so bright. Life in the bush—especially in the beginning—is very hard, but with energy and perseverance, any man will be clear enough of land and in a short time will become comfortable. I know heads of families who have secured eight hundred, others, one thousand acres, for themselves and children in the Free Grants, everything they can sell, hay, wheat, peas, potatoes, meat, &c., &c., bring a good cash price from the lumbermen; Last December the manager of an extensive saw mill told me that during the previous three months and a half, he had purchased from the settlers eight thousand dollars worth of provisions.

The Free Grants are easily reached. The Northern Railway already runs into the district. During the summer months we have steamboat accommodation. Three steamers have run for several years on Lakes Muskoka, Rousseau and Joseph; a steam-

boat is building at Baysville, to run on Lake of Bays and Trading Lake, another at Port Sydney, to run on Mary, Fairy, Peninsula, and Vernon Lakes. Good roads are opened in every direction, the Government of Ontario spends every year large sums of money to open out communications, mail services, with post-offices established at convenient places. At no distant period lines of railway will run across the Free Grants from Toronto to Lake Nipissing, and from Montreal and Ottawa to the Georgian Bay. Fever and ague are not known here. Snow never too deep, this winter not more than eighteen inches; saw and grist mills are springing up in every direction.

As settlers are going in very rapidly every year—during the year 1876 some 1,500 or 2,000 must have taken up land here—I would advise those of our Catholics who intend to immigrate to do so at once. No time is to be lost; if they come now they will have the benefit of sleighing. They should not on any account delay any longer than the beginning of May, snow will have completely disappeared from the woods. They must not wait until a township is given out for location; if they do so, they will come too late. Most of the settlers are squatters; they have nothing to fear from the Government, provided a man can show that he has settled on a lot and that he has cleared so many acres, he has nothing to fear. I have not yet heard of a single person dealt harshly with by the Government.

In order not to expose myself to blame, I do not recommend anybody to settle on any lot or series of lots in particular; let the intending settler first come to see for himself, the distance is short and travelling expenses light; better still, let ten, twenty, or thirty intending settlers commission three or four of their number, whose travelling expenses they will all help to defray, to come and see the country and select a good tract, and if the report is favourable, let the others come once and locate on any lot which suits them, and commence making improvements, they can safely take any lot not already occupied. Some parties adopt another plan, as good land is undoubtedly to be found, they take advantage of sleighing to bring in their families, their furniture, and whatever they have. They stay in some house, or in a shanty, which they build in a short time, in order to be ready to select their land when the snow disappears. Generally speaking we have good sleighing until the end of March.

Now to come to an important consideration for Catholic people, and for me in particular, I make arrangements to impart regularly the consolations of religion to our Catholic settlers. I have come myself to reside in Bracebridge, where Mass has been said every Sunday—one exception—since the beginning of September last. The village already numbers one thousand souls, and is the most important in this new district, being only eleven miles distant from Gravenhurst, the actual terminus of the Northern Railroad, Bracebridge is destined to take large proportions, it is central and easy of access. Most probably this village will be my principal place of residence for some time to come; it will be easy for me to give due attention to the other Catholic settlements, and to visit them occasionally. It is my intention to send priests to visit more frequently the Catholics, and to appoint resident clergymen at the principal settlements, and to succeed more effectually I would urge our intending Catholic immigrants, as far as practicable, it will then be more easy to give to them that care which they expect from us. My plan is to build a church wherever there are twenty families settled together, and to give to them Mass as regularly as possible. When any of our people pass through Bracebridge, or any place where a priest resides, I would request them to call on us. We are always glad to see our people, to become acquainted with them, and to know where they intend to live, that we may be able to go and see them.

JOHN FRANCIS JAMOT, Bishop of Serepta, Vicar Apostolic of Northern Canada.

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HOMES IN THE WEST.

A new paper called "THE EMIGRANTS GUIDE," containing reliable information about the lands, employment, rearing, timber, soil, climate, Catholic churches, Schools, Railroads, Markets, Irish Settlements, how improved lands are sold on seven years' credit, where improved farms may be obtained, how free transportation is procured, how the products will pay for the land and improvements, how, where, and when to go West. Together with a sectional map showing Railroads, towns, streams, lands sold and unsold, also other valuable and important information about the best settlements in ALL the Western States. One copy sent free. Address

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PRIZE DRAWING AT LINDSAY

THE Last Week in March, 1877, FOR THE LINDSAY CONVENT.

TICKETS are being distributed in all parts of the County. JAN. 23rd 1876.—The Roman Catholics of Ontario have an opportunity of showing their grateful appreciation of the labours of Rev. Father Stafford in the cause of Temperance and Education by taking an active interest in this prize drawing.—Canadian Post, Lindsay, Jan. 26th, 1877. 25-8.

P. DORAN, UNDERTAKER & CABINET MAKER 186 & 188 St. Joseph Street, Begg to inform his friends and the general public that he has secured several

Elegant Oval-Glass Hearses, which he offers for the use of the public at extremely moderate rates. Wood and Iron Coffins

of all descriptions constantly on hand and supplied on the shortest notice. ORDERS PROMPTLY ATTENDED TO. [47-52]

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61—INSPECTOR STREET—61 MONTREAL.

JOBBER CAREFULLY ATTENDED TO.—[March 16, 12m

SPRING 1877. FOR THE LATEST STYLES OF

Hats and Caps

GIVE Wm. ROBERTSON A CALL.

THE ADDRESS IS 232—M'GILL STREET—232.

N.B.—Silk Hats Dressed and Renovated in the Latest Styles. [6m

JUST PUBLISHED. THE LAST LECTURE DELIVERED

BY THE LATE FATHER MURPHY, GRATTAN and the Volunteers of '82, (With a Portrait of the lamented deceased).

Price, 10 cents. For Sale at TRUE WITNESS Office; D. & J. Sadlier, 275 Notre Dame Street, and Battle Bros., & Shell, 21 Beury street, Montreal.

BOARD OF LICENSE COMMISSIONERS FOR THE CITY OF MONTREAL.

The undersigned duly appointed License Commissioners for the City of Montreal under the authority of an Act of the Local Government past in the City of Quebec hereby give Public Notice that they are prepared to receive in the forms prescribed by Law all applications for the sale of Spirituous Liquors within the limits of the City of Montreal, for the year beginning May next.

Applications will be received at their Office 175 St. James St. The necessary blanks may be had from the Secretary.

THOMAS S. JUDAH, Chairman. JOSEPH SIMARD, JOHN C. BECKETT, M. P. RYAN.

BOARD OF LICENSE COMMISSIONERS FOR THE CITY OF MONTREAL.

IS HEREBY GIVEN, to all whom it may concern, that a List of Applications for Tavern, Restaurant and Grocery Licences, within the Limits of the City of Montreal (full date), is prepared and open to public inspection at the Offices of the Montreal License Commission, 175 St. James street, of this city.

Any person having anything to say against the granting of such Certificates, must leave at the above offices on or before the FIRST day of APRIL next their objections in writing, addressed to the Secretary of the said Commission.

THOMAS S. JUDAH, Chairman M.L.C. Montreal March 5, 1877.

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Boilers for heating Churches, Convents, Schools and Public buildings, by Steam, or hot water. Steam Pumping Engines, pumping apparatus for supplying Cities, and Towns, Steam pumps, Steam Winches, and Steam Fire Engines.

Castings of every description in Iron, or Brass Cast and Wrought Iron Columns and Girders for Buildings and Railway purposes. Patent Hoists for Hotels and Warehouses. Propellor Screw Wheels always in Stock or made to order. Manufacturers of the Cole "Samson Turbine" and other first class water Wheels.

SPECIALITIES. Bartley's Compound Beam Engine is the best and most economical Engine Manufactured, it saves 33 per cent. in fuel over any other Engine. Saw and Grist Mill Machinery. Shafting, Pulleys, and Hangers. Hydrants, Valves &c &c. 1-y-38

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For the convenience of the Mercantile community recent London and Liverpool Directories can be seen at this office. Montreal 1st Ma 1875

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11. 20 Lots from \$15 to \$20 each, different articles..... 350 00
12. 30 Lots from \$10 to \$15 each, different articles..... 375 00
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17. 200 Lots of \$1 each, different articles 200 00
600 Amount of Prizes \$10,120 00

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The month, day, hour and place of drawing will be duly announced in the Press. Tickets can be procured at:—

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N.B.—All fees are to be paid strictly in advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College.

Address, REV. C. VINCENT, President of the College, Toronto March 1, 1872

PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal, No. 841.

Dame Janet McAdam, of the City and District of Montreal, wife of Daniel Munro, of the same place, Plumber and Trader, and judicially authorized a ceter en justice. vs. Plaintiff,

The said Daniel Munro, Defendant. An action en separation de corps et de biens has been instituted in this cause.

GILMAN & HOLTON, Attorneys for Plaintiff. Montreal, 8 February, 1877. 27-5

INSOLVENT ACT OF 1875. AND AMENDMENTS THEREOF. CANADA. No. 447. DISTRICT OF MONTREAL, SUPERIOR COURT. M. Cavillier, et al in Liquidation, of the city and district of Montreal, Wholesale Grocers, Plaintiffs, vs. Defendant,

Henry J. Gear, of the City and District of Montreal, trader, Defendant. A writ of attachment has been issued in this cause, Creditors are hereby notified to meet at my office, No. 59 Saint Francois Xavier street, on Tuesday the Twenty-seventh day of March, instant to receive statement of his affairs, to appoint an Assignee if they see fit and for the ordering of the affairs of the estate generally.

ALPHONSE DOUTRE, Official Assignee. Office of DOUTRE & WHITTON, 59 St. Francois Xavier Street. Montreal, 3 March, 1877. 30-3

MULCAIR BROS., PROPRIETORS OF THE CENTRAL CLOTHING HOUSE,

will allow the usual discount TO SCHOOLS AND COLLEGES.

FARMERS' COLUMN.

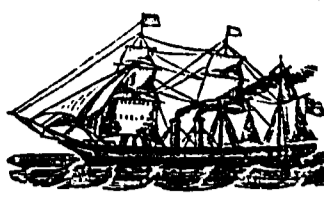
Pruning.—For wood, prune in the winter; for fruit, prune in the summer—not too much. Keep trees from star scraping, and spread them out.

A person who has had experience in fattening swine on barley says that it makes the most excellent pork; that it is not oily, not quite so firm as that made from corn, but has a milder, pleasanter flavor.

Ayrshire Cows.—The report of the Ayrshire Agricultural Association gives the following points as the standing superiority in Ayrshire dairy cows:—Head short, forehead wide, nose fine between the muzzle moderately large, eyes full and lively, horns wide set on, inclining upward and curving slightly inward. Neck long and straight from the head to the top of the shoulder, free from loose skin on the under side, fine at its junction with the head and the muscles symmetrically enlarging toward the shoulders. Shoulders thin at the top, brisket light the whole forequarters thin in front, and gradually increasing in depth and width backward. Back short and straight, spine well defined, especially at the shoulder, the short ribs arched, the body deep at the flanks and milk veins well developed. Pelvis long, broad and straight, hock bones (illum) wide apart and not much overlaid with fat, thighs deep and broad, tall long and slender, and set on level with the back. Milk vessels capacious and extending well forward, hinder part broad and firmly attached to the body, the sole or under surface nearly level, the teats from two to two and a half inches in length, equal in thickness, and hanging perpendicularly; their distance apart at the sides should be equal to about one-third of the length of the vessel, and across to about one-half of the breadth. Legs short, the bones fine and the joints firm. Skin soft and elastic, and covered with close, woolly hair. The colors preferred are brown, or brown and white, the colors being distinctly defined. Great value is attached to the above form and points by the dairy farmer, and he quickly takes them in when effecting a purchase, so that a mistake is rarely made.

GREEN MANURING.—To the men who raise their own clover seed, and some to sell, it is not necessary to give much advice in regard to the quality or kind of seed, but there are many farmers that cannot grow the clover seed they wish to use with any profit, and they must buy, and ask questions, which will be best answered by a public lecturer. First, which kind of red clover, large or small, is best? The answer is, in climates that are warm enough and having summers long enough to raise two crops in one season, the small, or as sometimes called, the medium, is best. In places that are too cold, and the summers too short for two crops, the large is best. Two crops of the medium are worth more than one crop of the large; but one crop of the large is worth more than one crop of the small for manuring the land. The large sends its roots deeper into the soil, and the roots as well as the tops are larger than those of the medium. For hay some farmers like the large, as it is in condition to cut at the same time that timothy is in condition. But other farmers prefer the medium for hay, as the stalks are finer and therefore more perfectly eaten by farm stock, leaving less "ots." These men reason that though the timothy grass should always be grown with either kind of clover, whether for hay or pasture, may not be fully grown when the medium clover is in bloom and at its best estate for hay, yet it will make excellent food—much better than fully ripened timothy. To this opinion Leubersche and being so situated that two crops of the medium clover can be fully matured in a season, we have abandoned the sowing of the seed of the large entirely. So have nearly all our neighbors who live along the 42nd parallel of latitude, and not more than 1,000 or 1,200 feet above the level of the sea. In seeding down land intended entirely for pasture, a mixture of the two kinds of seed is well. The medium will start soonest in spring, and spring up from the roots more rapidly, as the stock feeds the tops off. The large will come later, and thus help keep up a constant growth of fresh feed. Combining with both varieties of clover timothy and orchard grass, pastures may be made to bear a dense mass of food for stock, and if gypsum (plaster) is freely used in the spring, soon after the grasses start, not only will the growth be rapid, but as the red clover dies out after the third year, white clover and the blue grass will have somehow, taken possession of the land. Where the seeds of the white clover and finer grasses that are sown to get into our lands come from, who can tell? Farmers who do not raise their own seed should use great care in selecting when they purchase. By lack of care many bad weeds have been introduced and much injury done. A dollar a bushel will sometimes be asked by the merchant that sells seeds, for that which is entirely pure and clean, more than is asked for another sample that has a few seeds mixed among the clover that neither seller or buyer, perhaps, can call by their true name. Give the extra dollar and take no risk as to the unknown enemy. If a novice will but wet a finger and thrust it into the mass of seed, he will, on withdrawing it, find it completely covered, and if they are all clover seeds he will be justified in examining still further, and a little care will enable any person to determine if the seed is pure. The time to sow red clover seed is about the time of the frost leaving the ground in spring. From the middle of March until the middle of April are generally the best thirty days in which to sow clover seed on winter wheat. In case wheat was sown in a drill, it will be easy for the sower to follow the drill marks, and thus save flags being set up to guide. Or if there should happen to be a light covering of snow on the ground he can be guided by his own tracks. Care and skill are called for in sowing the seeds, and a time when there is but very little wind blowing will be improved by the experienced sower. The best "catch and most successful seeding with us has been when the frost was out of the top of the ground but not underneath. In such a condition, in such a condition the seeds fall on the earth that will be very mellow and generally quite moist, and this is to be moved more or less by the going out of the ground of the remaining frost. Seed sown will fall into crevices and become slightly covered and be very sure to grow. In this condition the sower often finds that mud will form on his boots and walking become somewhat laborious, but if he will go through with his task he will quite certainly be rewarded with a good crop. In reply to the enquiry—"What crops are best to sow the seeds on?" I answer, winter wheat, and add that every acre of winter wheat, should have red clover sown in it even if the land is to be plowed for a crop the next spring. The value of the roots and tops that will grow the year the seed is sown is much more than the cost of it. "Quantity of seed to the acre?" Land that has not had the benefit of clover crops being grown on it in previous years, should have one-fourth (15 pounds) of a bushel sown on an acre. Land on which many crops of clover seed have been raised, will generally have so much seed lying in the soil, ready to start when cultivation shall bring it near enough the top to grow, 12 pounds of seed will be sufficient. The cost of seeding land with clover will not be far from \$1.50 in years of ordinary prices. The resulting value will be very great, and perhaps will be discussed at some other time.

ALLAN LINE.



Under Contract with the Government of Canada for the Conveyance of the CANADIAN and UNITED STATES MAILS.

1876-7—WINTER ARRANGEMENTS—1876-7 This Company's Lines are composed of the undernoted First class, Full-powered, Clyde-built, Double-Engine Iron Steamships:—

Table with columns: Vessels, Tons, Commanders. Lists ships like SARDINIAN, CIRASSIAN, POLYNESIAN, etc.

The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Portland every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intended to be despatched

Table titled 'FROM PORTLAND' listing ship names and dates like Prussian, Moravian, Nova Scotian, etc.

RATES OF PASSAGE FROM PORTLAND, Special Reduction in Rates of Passage Cabin \$80, \$70, \$50 (according to accommodation)

THE STEAMERS of the GLASGOW LINE are intended to sail from the Clyde and Portland at intervals during the season of winter navigation.

Table titled 'RATES OF PASSAGE FROM PORTLAND' listing Cabin, Intermediate, Steerage rates.

An experienced Surgeon carried on each vessel. Berths not secured until paid for.

For Freight or other particulars apply to:— In Portland to H. & A. ALLAN or J. L. FARMER; in Bordeaux to LAPITTE & VANDERCRUYCK or E. DEPAS & Co.; in Quebec to ALLAN, RAE & Co.; in Havre, to JOHN M. CURRIE, 21 Quai D'Orleans; in Paris to GUSTAVE BOSSANGE, Rue du 4 Septembre; in Antwerp to AUG. SCHMITZ & Co., or RICHARD BERNIS; in Rotterdam to G. P. ITTMANN & ROON; in Hamburg, W. GIBSON & HUGO; in Belfast to CHARLEY & MALCOLM; in London to MONTGOMERIE & GREENHORNE, 17 Gracechurch street; in Glasgow to JAMES & ALEX. ALLAN, 70 Great Clyde Street; in Liverpool to ALLAN BROTHERS, James Street; or to H. & A. ALLAN, Corner of Youville and Common Streets, Montreal Jan. 15, 1875

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Orders of every description executed with neatness and despatch.

BUCKEYE BELL FOUNDRY. Established in 1837. Superior Bells of Copper and Tin, muffled with the best Rotary Mangle. Also, for Churches, Schools, Farms, Factories, Coopers Houses, Fire Alarms, Water Clocks, Clocks, etc. Fully Warranted. Illustrated Catalogue sent Free. VANBUZEN & HEIT, 102 and 104 East Second St., Cincinnati.

SMALL-POX. MAJOR J. T. LANE'S

Mic-Mac Remedy for the Prevention and Cure of Small-Pox.

It has never yet failed to effect a cure when properly administered. Sworn Statement of ARTHUR BRADY, 70 Grafton St., Halifax, N. S.—I witnessed the administration of Major Lane's Remedy to a boy two and a half years old, whose body was a perfect furnace of Burning Fever, his face and his features entirely lost in a COMPLETE HEAP of BLACK SMALL-POX, the disease extending down the mouth and throat, so that when Dr. Morris gave the Remedy, blood came out of his mouth as the medicine went down; yet in twelve hours, so miraculous was the cure, that he fell into a sound sleep and awoke with the disease so subdued that he began to ask for food, and is now rapidly recovering, to the astonishment of his parents and the whole neighborhood. For sale by B. E. McGALE, Dispensing Chemist, 301 St. Joseph street, Montreal. Special discount to physicians, clergymen and charitable institutions. Sent to any part of Canada post paid.

BEST VALUE IN WORKMEN'S STRONG SILVER LEVER WATCHES IN MONTREAL. (Warranted Correct Timekeepers.) AT WILLIAM MURRAY'S, 66 ST. JOSEPH STREET. June 11, 1875

GRAND LOTTERY OF THE SACRED HEART!

AUTHORIZED AND APPROVED BY HIS LORDSHIP THE CATHOLIC BISHOP OF MONTREAL, UNDER THE PATRONAGE OF His Honor JUDGE COURSOL, President of the Committee of the Sacred Heart,

And of the Honorables J. A. CHAPLEAU, and G. OUMET, M. P. RYAN, Esq., L. A. JETTE, Esq., M.P., O. J. DEVLIN, Esq., N.P., R. H. TRUDEL, Esq., M.D., ALFRED LAROQUE, Esq., C. A. LEBLANC, Esq., Sheriff, R. A. R. HUBERT, Esq., Prothonotary, MICHAEL STEWART, Esq., C. S. RODIER, Esq., PIERRE L'ESPERANCE, Esq.

And under the supervision of all the members of the three Committees, composed of the most respectable citizens, especially organized to that effect.

The most careful arrangements have been made to insure a fair and honest drawing of the four thousand prizes offered, from \$1.00 each to

THE GREAT PRIZE, \$10,000 IN GOLD.

List of Prizes: 1 Prize in Gold of \$10,000 00, 1 " " 2,000 00, 1 " " 1,000 00, etc.

All tickets will bear the signatures of F. X. LANTHIER, President, and of BEN. CLEMENT Secretary-Treasurer of the Committee of Management, and the autograph signature of F. X. COCHUE Managing-Director, and the Grand Seal of the Lottery; all others are counterfeit, and the holders of fraudulent tickets will be prosecuted with the utmost rigor of the law provided in such cases. The FIFTEENTH of AUGUST, 1877, is the day appointed for the Drawing. Eleven tickets for ten dollars. Special inducements to agents and buyers of a large number of tickets. Single Tickets \$1.00, to be had personally or by mail, on application at the office of the Managing-Director F. X. COCHUE, 256 Notre Dame Street, Montreal.

GEO. WOODS & Co.'s PARLOR ORGANS

Illustration of a grand piano with text: 'The latter never requiring Tuning, Humana, and Piano. The Organ the Brilliance and promptness of the Piano.'

GEO. WOODS & CO., Cambridgeport, Mass. WAREHOUSES: 608 Washington St., Boston; 170 State St., Chicago; 28 Ludgate Hill, London. THE VOX HUMANA, matter. By mail for \$1 per year, or ten cents a number. Each number contains from \$2 to \$3 worth of the finest selected music. GEO. WOODS & CO., Publishers, Cambridgeport, Mass.

HEARSE! HEARSE!! Illustration of a horse-drawn hearse. Text: 'The Vox Humana... 242 ST. JOSEPH STREET, MONTREAL.'

MICHAEL FERON, No. 23 ST. ANTOINE STREET, BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges. M. Feron will do his best to attract attention to the public. [Montreal, March, 1871.]

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31 St. Lawrence Street, SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or to MEASURE, at a few hours' notice. The Material Fit, Fashion, and Workmanship are of the most superior description, and legitimate economy is adhered to in the prices charged.

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beg to draw attention to their Home-Spun Fabrics which are especially manufactured in every variety of color and design, twisted in warp and weft so as to make them extremely durable. This material can be strongly recommended for Tourists. Sea-suits and Lounging Suits—Prices from \$10 50.

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DIRECTED BY THE CHRISTIAN BROTHERS This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with. The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-ventilated playgrounds and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" what ever its directors could claim for it or any of its patrons desire.

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care. The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted. The Academic Year commences on the first Monday in September and ends in the beginning of July.

COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

PRIMARY DEPARTMENT SECOND CLASS. Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT SECOND CLASS. Religious Instruction, Spelling and Diction (its drill on vocal elements,) Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught. TERMS Board and Tuition, per month, \$12 00 Half Boarders, " " " " " " " " 7 00 PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00 1st Class, " " " " " " " " 5 00 COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6 00 1st Class, " " " " " " " " 6 00 Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal. EXTRA CHARGES.—Drawing, Music, Piano and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHIE ARNOLD, Director. Toronto, March 1 1872.

\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, 19-12m.

JOHN BURNS, 675 Craig Street. Illustration of a stove.

PLUMBER, GAS and STEAMFITTER, TIN, AND SHEET IRON WORKER, HOT AIR FURNACES, &c.

SOLE AGENT FOR Bramhall, Deane & Co's Celebrated French COOKING RANGES, Hotel and Family Ranges.

REFERENCES: St. Lawrence Hall, Ottawa Hotel, St. James's Club, Metropolitan Club, Hochelaga Convent, Providence Nunnery, St. Catherine Street, Mrs. A. Simpson, 1127 Sherbrooke Street, Convent of Sacred Heart, St. Margaret Street, C. Larin, City Hotel, George Winks, Dorchester Street, O. McGarvey, Palace Str. R. O'Neill, St. Francis d Salle Street, A. Ponsineault, Janvier Street, M. H. Gault, McTavish Street, James McShane, Jr., Metropolit a n H o t e l, Notre Dame Street, W. Stephens, Pointe aux Tremble, Alex. Holmes, 252 St. Antoine Street, St. Bridget's Refuge. 675 CRAIG STREET, MONTREAL.—[April 2 '75]



CITY ITEMS.

It is stated that Ald. McCambridge is about to resign his seat in the Council for St. Ann's Ward.

Detective Fahey has returned to New York, and has received information that Macduff, the absconding clerk of the lumber firm of Gilmour & Co., is sequestered there.

Information received here states that the lumber prospects during the summer will not be equal to former years. Owing to the want of snow, logs could not be conveyed to the creeks and rivers.

A petition for the removal of the Hochelaga postmaster has been extensively signed by the residents of that place, who have taken this action owing to the loss of their letters through his neglect.

Every Thursday the members of the Board of Outdoor Relief assemble to examine the numerous applicants who present themselves for relief. The average number who thus apply is 500, each one of whom represents a family.

The appointments of committees for the ensuing term in the City Council has caused considerable ill-feeling among the French members, who consider that they have not been fairly represented on the various committees.

At a meeting of the shareholders of the mammoth Windsor Hotel on Saturday, after it was decided to break the agreement with Mr. Fulton, the lessee first chosen, the financial condition of the company was discussed. It was decided to raise \$300,000 on a mortgage to complete the building.

Michael Norman, Henry Hynes, and Richard Craven, three notorious offenders, found guilty of breaking into Hon. John Young's stables, and stealing therefrom a set of harness and three buffalo robes, were sentenced to the St. Vincent de Paul Penitentiary for three years.

Mr. Bolckow, M.P., for Yorkshire, England, has taken suit in the Superior Court, Montreal, against the South-eastern Counties Railway Company and Hon. A. B. Foster, for the recovery of \$1,000,000 for arrears in debentures, and demanding the sale of the road.

A scene occurred in the Superior Court last week. When a case was called Judge Johnson found some of the records missing. A dead lock ensued, the Judge remarking that such a state of things would not be tolerated in any other country; but in this Province records were taken away and not returned when wanted.

Mr. Olivier Fortin, bailiff of Ste. Therese, captured on Friday an escaped convict from the St. Vincent de Paul Penitentiary named Raphael Prevost. In August of 1875, Prevost, with two other prisoners tied the guard and robbed him of \$5 and his carbine, and then escaped. One of the three, named St. Germain, was captured about four months ago, and the other fellow is supposed to be in gaol in the United States.

The deaths from small-pox from the 14th of January to March the 3rd, exclusive of city hospitals, were 163. Of these 15 were vaccinated, 57 were unknown and doubtful, and 101 unvaccinated. Twenty-seven refused vaccination from the public vaccinators. No death from this disease has taken place where vaccination has been made by the public vaccinators, nor has any one died who had been re-vaccinated.

The proposed Longueuil-Isle Ronde bridge is again being brought forward by the promoters of the scheme. The proposed bridge will extend from the Longueuil shore to the south-eastern point of St. Helen's Island, some 2,800 feet; thence in a straight line north-east to the channel dividing St. Helen's from Isle Ronde. A large steamer will connect with the bridge at Isle Ronde and convey cars to the city.

At the Board of Health meeting last week it was recommended that forms of death certificates be distributed among medical men in order that they be able to report regularly to the Health Department. Out of thirteen cases of small-pox only six were reported by the physicians attending the patients. Several medical men positively refuse to furnish any certificates on the ground that they would act against their patients' wishes. Dr. Hingston stated in regard to the 16 deaths from diphtheria, that many cases were reported as such when only a severe sore throat existed, and that the accounts given of the prevalence of diphtheria were exaggerated.

IRISH CATHOLIC UNION.—Mr. John Street, Jeweller, of St. James street, has now on exhibition a chain of most exquisite finish and elegant design, for the President of this Society. The chain proper is composed of a number of medallions joined by a wreath of shamrocks, the first being the harp, surrounded by a wreath of shamrocks; the second bears a representation of clasped hands, emblematic of unity; and the third, the old Irish tower, with the Irish wolf-hound at the base, also surrounded by a wreath of shamrocks. These designs of each part are continued in rotation, until the end of the chain. The pendant which is of magnificent workmanship, has the legendary harp of Ireland in the centre, surrounded by a wreath of shamrocks, and bearing above the harp the name of the organization—"Irish Catholic Union" and below, the motto which they have adopted—"Gentle when stroked, fierce when provoked." The chain, which weighs over two pounds, is on exhibition at Mr. Street's, worth seeing, and reflects great credit on the manufacturer.

CANADIAN ITEMS.

ADDRESS TO THE POPE, ON THE 50TH ANNIVERSARY OF HIS EPISCOPATE.—SIGNED BY THE CATHOLICS OF OTTAWA.—At the conclusion of the services in the Roman Catholic Churches Sunday last, an address was presented to the members of the different congregations for signature. It is intended to be presented to His Holiness the Pope on the 21st May next, the occasion being the 50th anniversary of his Episcopate. It was signed by several thousand persons. The following is a translation from the Latin:—Most Holy Father,—Prostrate at the feet of your paternity, the undersigned Archbishops, bishops, priests, clerics and citizens of the Province of Quebec, in Canada, take this favorable opportunity to offer to your Holiness their most heartfelt congratulations. Amid the many and great calamities which, at the present time, assail and afflict the Church of Jesus Christ, never have motives of comfort and consolation been wanting, foremost among which stand the special, and truly admirable, protection accorded to your paternity. Your Beatitude has seen the years of Peter; still more, you have seen the days of Peter and even far exceeded them, to the applause of the whole Catholic world. In the very year when it was given to your Holiness to open the Council of the Vatican, we exultingly celebrated the fiftieth anniversary of the sacerdotal unction, which consecrated and sanctified those hands, that were to impart the apostolic benediction to numberless multitudes, and to hold, with such wisdom and firmness, the helm of the church, in these most difficult times. Now dawn upon us the fiftieth anniversary day of your episcopal consecration. Most rare privilege indeed, lovingly reserved by Almighty God, for our comfort and consolation, in these our most unfortunate times. At this admirable sight, who from our inmost heart, return thanks to Jesus Christ,

having vouchsafed to His Vicar upon earth a career so long, so wonderful, a career filled with such noble deeds. For many, many long years to come, may Our Lord grant to us to see and venerate, seated in the chair of Peter, the Father whom we most tenderly love, and the Doctor in whom, through the divine assistance, resides that infallibility in defining doctrine concerning faith or morals, with which Our Blessed Redeemer has been pleased to endow His Church. May the Immaculate Mary whom, from your most tender years, you have loved with filial piety, whose ineffable privilege you have proclaimed, may this Immaculate Mother protect, defend, and crown your Beatitude, with signal victory. May she obtain from the most Sacred Heart of Jesus what we incessantly ask, that during as many years as we have bewailed the evils of our Holy Mother the Church, we may, together with our most fondly cherished Father, rejoice in her glorious triumph! We implore for ourselves and for the inhabitants of this Province. Your Paternal and Apostolic Benediction.

EPPE'S COCOA.—GRAVEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Sold only in Packets labelled—"James Epps & Co., Homeopathic Chemists, 48, Three-needle Street, and 170 Piccadilly, London."

CONSUMPTIVES CURED.

An old physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints after having thoroughly tested its wonderful curative power in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using, sent by return mail by addressing with stamp, naming this paper Dr. W. C. Stevens, 126 Powers Block, Rochester, N.Y.

BIRTH.

CURRAN.—On the 16th Feb., at 47 Coursol street, the wife of Mr. J. J. Curran, of a son.

DEATHS.

MURPHY.—On the 12th instant, aged 24 years, Edward B. eldest son of Edward Murphy, Esq., of this city. Of your charity pray for the repose of his soul.—Requiescat in pace, Amen.  
MCKEEVER.—At Cornwall, Ont., on the 27th ult., Daniel McKeever, aged 66 years. R.I.P.  
MOONEY.—At Ulverton, on the 2nd inst., Mary Ann Brady, wife of J. S. Mooney, aged 23 years, 5 months, and 21 days. May her soul rest in peace. Amen.

REGULAR STOCK EXCHANGE.

Table with columns: STOCKS, Value of Shares, Last Half-yearly Dividend, Buyers per \$100, Sellers per \$100. Includes Bank of Montreal, Ontario Bank, Consolidated Bank, etc.

GREENBACKS AND SILVER.

Table with columns: Bought, Sold. Includes Greenbacks, American Silver.

MONTREAL WHOLESALE MARKETS.—(Gazette.)

Table listing various commodities and their prices, including Flour, Superior Extra, Spring Extra, etc.

GUELPH MARKETS.

Table listing various commodities and their prices, including Flour, White Wheat, Treadwell, etc.

Table listing various commodities and their prices, including Potatoes, Beef, Hides, Sheepskins, Hogs.

OTTAWA MARKETS.

Monday, 12th.—There was a very good market to-day. Beef was scarce, and sold at \$5 to \$6.50. Hay and wood plentiful. Meat—Hogs per 100lbs weight dressed, \$7 to \$7.50. Poultry—Turkeys 7c to 8c per lb; geese, 40c to 55c each; ducks 25c to 35c a pair.

GRAIN MARKET.

The following is a list of prices reported daily by Alex. Taylor, flour and grain merchant, corner of Rideau and Cumberland streets and 320 Wellington street:—Grain—Oats, 45c to 75c; peas, 75c to 80c; hay \$7 to \$9; straw, \$4 to \$6.—Citizen.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, MONTREAL.

1877 ST. PATRICK'S DAY. 1877

PROGRAMME OF GRAND PROCESSION

ROUTE:

The Societies will muster on Craig Street, East of St. Patrick's Hall, at Eight o'clock a.m., sharp, and proceed by St. Alexander Street to St. Patrick's Church.

AFTER GRAND MASS,

The Procession will re-form, and take up the following line of March:—St. Radegonde Street, through Victoria Square to St. Joseph Street, and by St. Joseph to McCord Street, thence to Wellington, and by Wellington to McGill Street, and back by Victoria Square to St. Patrick's Hall, Corner of Craig and St. Alexander Streets.

ORDER OF PROCESSION

- ALDERMAN PATRICK KENNEDY, Marshal-in-Chief. BAND. 1—IRISH CATHOLIC UNION. 2—CONGREGATIONS OF ST. GABRIEL and ST. HENRI (not members of any Society). BAND. FLAG. 3—ST. GABRIEL TEMPERANCE and BENEVOLENT SOCIETY. 4—CONGREGATION OF ST. BRIDGET (not members of any Society). 5—BOYS OF ST. BRIDGET'S CHRISTIAN BROTHERS' SCHOOLS. 6—ST. BRIDGET TOTAL ABSTINENCE and BENEFIT SOCIETY. 7—BOYS OF ST. ANN'S CHRISTIAN BROTHERS' SCHOOLS. 8—CONGREGATION OF ST. ANN (not members of any Society). BAND. THE MACMAHON FLAG. 9—THE "MACMAHON GUARDS." BAND. FLAG. 10—THE YOUNG IRISHMENS' LITERARY and BENEFIT ASSOCIATION. BAND. ST. ANN'S BANNER. CADETS. 11—ST. ANN'S TOTAL ABSTINENCE and BENEFIT SOCIETY. 12—BOYS OF ST. LAWRENCE CHRISTIAN BROTHERS' SCHOOLS. 13—ST. PATRICK'S CONGREGATION (not members of any Society). BAND. FLAG. 14—STUDENTS of ST. MARY'S COLLEGE. BAND. FLAG. 15—ST. PATRICK'S NATIONAL ASSOCIATION BAND. FLAG. 16—IRISH CATHOLIC BENEFIT SOCIETY. BAND. FLAG. 17—THE CATHOLIC YOUNG MENS' SOCIETY. BAND. 18—THE ST. PATRICK'S BENEVOLENT SOCIETY. BAND. THE "FATHER MATTHEW BANNER." 19—ST. PATRICK'S TOTAL ABSTINENCE and BENEFIT SOCIETY. THE "ST. BRIDGET BANNER." THE HIBERNIAN INDEPENDENT BRASS BAND. BANNER. 20—THE ST. PATRICK'S SOCIETY. INVITED GUESTS. THE CLERGY. ROBERT WARREN, Secretary of the Delegation.

ST. PATRICK'S T. A. AND B. SOCIETY.

The members of the above Society are requested to meet on St. Patrick's morning, at EIGHT O'CLOCK SHARP, on the grounds in front of St. Patrick's Orphan Asylum, there to form in Procession, and proceed with Banners to the ST. PATRICK'S HALL, corner of Craig and St. Alexander Streets, where they will join the various Irish Societies, and return with them to St. Patrick's Church, to attend Grand Mass. Members are earnestly requested to muster in full force, and to wear their Badges, and immediately after Grand Mass to rally around the Banners of St. Bridget and Father Mathew, and take their place in the Grand Procession of the Day. FRANCIS P. CONAUGHTON, Ass't-Sec.



ST. PATRICK'S SOCIETY WILL GIVE A GRAND CONCERT

IN HONOR OF THEIR NATIONAL FESTIVAL, (St. Patrick's Day), ON Saturday evening, March 17, 1877, IN THE MECHANICS' HALL.

Addresses will be delivered by CAPT. KIRWAN, Editor of the True Witness, and D. BARRY, Esq., B.C.L. A select Programme has been arranged for the occasion. The Hibernian Independent Brass Band has been engaged. Admission, fifty cents. Doors open at SEVEN o'clock, p.m. Concert will begin at EIGHT o'clock. SAMUEL CROSS, Recording Secretary.

FOR SALE—A BRICK HOUSE in good condition, No. 237 St. Martin Street. Apply to the proprietor, D. HANDBRAN, on the premises. \$5 TO \$20 per day at home. Samples worth \$1 free. STISSON & CO., Portland, Maine.

SEND 25c. to G. P. ROWELL & CO., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing cost of advertising. \$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine.

\$66 a week in your own town. Terms and \$5 outfit free. H. HALLETT & CO., Portland, Maine. 19-12m.

ST. PIERRE & SCALLON, ADVOCATES. No. 6 ST. JAMES ST., MONTREAL. [16-6m]

COSTELLO BROTHERS, GROCERIES and LIQUEURS, WHOLESALE, (Nun's Buildings), 49 St. Peter Street, Montreal.

DOHERTY & DOHERTY, ADVOCATES, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. T. J. DOHERTY, B.C.L. C. J. DOHERTY, A.B.B.C.L.

DORION, CURRAN & COYLE, ADVOCATES. No. 10 St. James Street, Montreal. P. A. A. DORION, B.C.L.; J. J. CURRAN, B.C.L.; P. J. COYLE, B.C.L.

JOHN HATCHETTE & CO., LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE), IMPORTERS AND GENERAL WHOLESALE GROCERS, WINE AND SPIRIT MERCHANTS, 54 & 56 COLLEGE STREET MONTREAL. [37-52] May 1, '74

1877—ST. PATRICK'S DAY—1877. No Irish Gentleman should be without an Irish Spar Shamrock Pin. The greatest novelty of the Season. To be had only at MISS FITZGERALD'S, 41 BEAVER HALL.

Ladies call to Miss F. and see the Irish Spar Brooches, Earrings, Bracelets, Butterflies for the Hair, etc. Admitted by all to be the prettiest Jewellery in Montreal, also a nice selection of Bog Oak Crosses and Brooches. Remember the address, 41 BEAVER HALL.

MULCAIR BROS., PROPRIETORS OF THE CENTRAL CLOTHING HOUSE, No. 87 & 89 St. Joseph Street, MONTREAL.

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JUST RECEIVED, AT THE CENTRAL CLOTHING HOUSE, A LARGE ASSORTMENT OF French Coatings, Tweeds, &c.

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LIST OF BOOKS, DEVOTIONAL & INSTRUCTIVE FOR THE SEASON OF LENT AND HOLY WEEK

Table listing various books and their authors, including 'Voice of Jesus Suffering to the Mind and Heart of Christians', 'The Agonising Heart', 'The Perfect Lay Brother', etc.